

# Calvinist Contact

A Reformed Weekly

JUNE 5, 1992/47th year of publication/No. 2310

## Edmonton 'blue box' defenders react to critics



**Marian Van Til**

EDMONTON — Are economic profits and environmental stewardship mutually exclusive? Critics are saying they are. And one environmental initiative, the curbside "blue box" recycling program which operates in many Canadian cities, is being attacked by various sources, including *Maclean's* and CBC's "Marketplace."

The blue box's very success is its problem. In Edmonton, 95 per cent of homes in the city recycle, says Kathy Vander Grift, executive assistant to

Mayor Jan Reimer. And when the Mennonite Central Committee (MCC) initiated Canada's first curbside program as far back as the 1970s in Kitchener-Waterloo, Ont., they never dreamed it would catch on like it has, says John Longhurst of MCC Information Services.

But hauling away garbage to be recycled is more expensive than dumping it in landfills, say the critics. In Edmonton it costs \$200 a ton (\$5.8 million a year) for curbside pick-up of recyclables but only \$89 a ton to toss the same material into landfills.

### The wrong measure

Evaluating costs in that manner is using the wrong measurement, say both Kathy Vander Grift and Cornelius Guenter. Guenter is executive director of Edmonton Recycling Society (ERS). ERS is the non-profit group, started jointly by MCC and CPJ (Citizens for Public Justice), which runs the recycling program in the city's north end (a for-profit company, Browning Ferris Industries, runs — not as well, Vander

See **RECYCLING** -- p. 2...

## Cleric and students wantonly killed in Guatemala



Guatemalans cry for help to stop assassinations.

Photo: courtesy ICCHRLA

**Robert VanderVennen**

TORONTO — Moises Cisneros Rodriguez, a Marist Brother whose life was dedicated to helping the needy and oppressed in Guatemala, was found dead in a pool of his blood, stabbed in the back and with his throat slit. This was on April 29, 1991.

Investigation and attempts to identify the assassins and bring them to justice have been stalled and even blocked in the Guatemalan judicial system, says Canada's Inter-Church Committee on Human Rights in Latin America. This is an instance of "impunity," says ICCHRLA, the situation in which the security forces of a nation can kill

people without being called to give account of their actions.

So ICCHRLA is organizing a *campo pagado*, a way of putting pressure on the government to do justice. This means taking out full-page ads in the three major daily newspapers in the country, ads which call on President Jorge Serrano Elias to bring to trial before competent civilian courts those responsible for the death of Brother Moises, and to sanction those found to be guilty regardless of their status or rank.

The Christian Reformed churches of Canada, members of ICCHRLA, are supporting this action.

## 'Justice Van' promotes 'restorative justice' across Canada



Photo: Bert Witvoet

Addison and Gerda Klassen say it is time we admit that penitentiaries do not make inmates penitent.

**Bill Fledderus**

TORONTO, Ont. — Is locking up criminals the best way to deal with crime? Addison and Gerda Klassen don't think so. They believe Canada's justice system needs to reform one of its fundamental principles.

The Klassens hail from Steinbach, Man. They have been travelling across Canada since September in a camper painted with the logo "The Justice Van," making presentations at public schools and Christian day schools, churches, justice conferences and other assemblies of young and old.

Their trek is sponsored by the Mennonite Central Committee (MCC). The trip's purpose is to invite Canadians to re-examine the ways they respond to the problem of crime.

"Since crime happens between people, justice should occur between people too," the Klaassens assert. They advocate a concept called "restorative justice," modelled in part after the way Christians believe Christ allows humanity to be reconciled with God.

Though the idea for restorative justice can be found in the Jewish scriptures (e.g., David's judgment of the rich neighbour in Nathan's parable) and in the Christian Bible (e.g., the tax collector who promised before Jesus to pay back what he had stolen), the Klassens have been pleasantly surprised to find the idea in harmony with traditional Native and Muslim ideas as well.

See **VICTIMS** -- p. 3...

On April 27, 1992, Guatemalan high school students and teachers demonstrated to demand that the Ministry of Education fulfill its commitment to provide professors for their school. During the demonstration they were attacked by the new joint security force "Hunapu." A 14-year-old student was imprisoned and tortured. Being forced to drink chlorine dissolved in water, he needed to have doctors replace his esophagus with a plastic one.

A week later a law student, Danilo Porras Colorado, working for the release of imprisoned students, was stabbed to death. The response of the

Minister of Education was to announce that students involved in the demonstrations would be expelled for the rest of the year, and the schools' principals would be disciplined. Vice-president Gustavo Espina condemned the protests and said that the students should go to jail no matter how old they are.

On Jan. 30 a bomb exploded on the campus of the University of San Carlos, causing serious damage. It was the fourth bombing of academic facilities in 1992. On Feb. 10 a professor was assassinated, and in 1992 there have been 15 death threats against university professors, causing some to seek asylum outside Guatemala.

ICCHRLA is deeply concerned about this wave of violence against the academic community in Guatemala. It is urging its member churches to write of their concerns and requests for justice to President Elias and General Samayoa, Minister of Defence.

### In this issue:

Andrew Brouwer visits the James Bay Cree and Inuit peoples. . . p. 10

The editor squeezes all of history up to Pentecost into a story about God and a ball of clay called Earth. . . . . p. 12

A sociology professor studying Native-church relations is looking for the fruits of repentance. . . p. 16

### Thinkbit:

History is littered with the bones of resistance against innovation. From a CBC radio program.



## Recycling worth the 'cost'

...continued from p. 1

Grift feels — the program in the other half of the city).

Guenter points out that a lot of waste is light but bulky — plastic jugs and bottles, aluminium pop and beer cans, newspapers, cardboard — taking up to four times more space than "wet" (kitchen) garbage. Thus recycling is far more cost-effective than are landfills. Then too, land is expensive and the sites must be constantly monitored for ground-water pollution and other seepage.

Guenter would like to see municipalities sell the landfill space which recycling saves. He calculates that in Edmonton alone recycling has saved the city \$3.2 million worth of land since ERS began the city's recycling program in 1988. Even when the blue box pick-up is deducted, the city still comes out ahead by \$1 million, he says. "We sold all the stuff we collected last year." And those sales — of paper, plastic, metals and glass — netted \$493,000 (after shipping), or \$38 a ton.

### A hard sell

"Waste management has been based on [measuring by weight] for a long time," Guenter notes. "The thought of a new way of measuring makes a lot of people nervous." The problem is becoming crucial, however. Edmonton has two landfills and "will be out of landfill space by 1995," says Vander Grift. "Finding more space will be very difficult." Part of the reason is that "we have an extensive system of

underground aquifers. Most experts are reluctant to recommend siting landfills over a major aquifer because of possible seepage." Landfills are also "less socially and economically acceptable than they used to be."

Vander Grift asserts that there's a related issue which critics don't take into account. "I would like to see a good, thorough cost-benefit analysis of the blue box program. I haven't seen one yet that takes into account the benefits of the conservation of natural resources which results from the blue box program," she asserts.

"We know, for example, there's 95 per cent less energy produced when you recycle an aluminum can. With the energy saved in recycling cans for a year we could heat a home in Edmonton for that period. We know too that a ton of newsprint saves 17 trees. We have to ask, 'What does it cost to harvest 17 trees?' We're convinced that if you added up the cost benefits of the conservation of natural resources, the blue box program would come out ahead."

Vander Grift takes thoughtful (as opposed to "illogical") critics seriously. She admits the city is considering ways to improve the blue box program so that it can be run in the best way possible.

### Reduce consumption

Both Vander Grift and Guenter emphasize that what needs to be done now is getting people to reduce their

consumption. To some extent that's already happening as a by-product of the blue box program, says Vander Grift. "The volume reduction [of garbage] is higher than the volume going into the blue boxes." But she also admits that the opposite can happen. "If you can toss your stuff into the recycling bin and feel good about it, you may not be inclined to reduce the amount of stuff you throw away. Some local environmental groups are rightly talking about 'precycling,' meaning, 'Watch what you buy in the first place,' she says.

Both Guenter and Vander Grift believe people have to be

given incentives to reduce consumption. Vander Grift thinks industry, which produces 60 per cent of the "waste stream," should pay less tax if they recycle.

"Companies get tax incentives for mining virgin products but not for recycling," she notes.

Guenter observes that "Canadians are recycling more than ever before but we're also consuming at an ever-increasing rate." Figures released last year show that Canadians create more garbage and consume more energy per person than any other people in the world (yes, more even than the Americans).

"The biggest question facing

society is 'What is the cost of not recycling?'" Guenter told MCC. "This isn't just a 'tree hugging issue.' It's about our children's future and the future of the planet. How can you put a cost figure on that?"

For her part, Vander Grift is convinced that when you treat the environment with the proper stewardly care, you will come out ahead. The battle between economics and the environment is one of our making, she says. "The problem is not with creation; it's with our consumptive lifestyles and our way of accounting and counting costs."

## Rural routes



Maynard Vander Galien

## Reminiscing

Occasionally I leaf through an old Dutch Bible that we have in a bookcase in our basement rec room. The Bible was a wedding present to my parents when they married in 1944. It's in remarkably good condition except for the bindings, which have been taped over a few times during the past 20 years or so. Between the thick black covers are 1,355 pages of Dutch words.

That old Bible brings back many memories of my youth. My father used to read a psalm to us every morning after breakfast when we were growing up. My sisters and I could not always understand all the Dutch words (such as *opperzangmeester* and *menschenkinderen*) but I'm sure we had a general idea what the words meant.

My favorite Dutch psalm has always been Psalm 42 vs. 1: *Gelijk een hert schreeuwt naar de waterstroom, alzo schreeuwt mijne ziel tot U, o God!* ("As the deer pants for water, so I long for you, Oh God"). I just don't think it has the same ring to it in English.

That large, heavy Bible has also been a place where many important letters from Dutch relatives (uncles, aunts and grandparents) have been safely stored all these years. Perhaps the letters served as bookmarks for certain memorable passages. There are 10 such letters all dated from the 1950s and early 1960s.

In one letter of December 1954, my grandfather from Ermelo writes that he had read about Hurricane Hazel in the Dutch papers. Hurricane Hazel, as many older readers will remember, tore through southern Ontario dumping torrential rains around Thanksgiving Day of that year.

There is one cream-cheque receipt in the old Bible that is perhaps a reminder of what dairy farming was like during those early immigrant years. The cheque statement of June 15, 1956, shows that my father received \$57.13 for cream he shipped to a local creamery for the first two weeks of June.

At Prediker 3 (Ecclesiastes) is a farm clipping

that must be 25 years old. It's entitled: "What is a Farmer?" and adapted from the work of an unknown author. It's a cute little story and as true today as when it was written many years ago. I have room for it in this column and it might even make you chuckle.

### 'What is a farmer?'

"Today's farmer is a paradox — he [or she, today] is an executive with his home in his office; a laborer digging fence post holes; a dietitian with a passion for alfalfa, amino acids and antibiotics; an engineering genius fixing machinery; a scientist using fertilizer attachments; a purchasing agent in an old straw hat; a production expert with a grain shipping problem; a personnel director with grease under his fingernails; a manager battling a cost-price squeeze; in short, a specialist yet 'Jack of all trades.'

"He likes plenty of food and dinner at noon. He likes auctions and fairs — drives miles to get there — gives him a chance to have a nice chat with the neighbour from the farm next to his.

"He likes sunshine and rain if not too much or too little as long as it comes on the days he has chosen.

"He's not sold on drought, gullies, weeds, unions, hospitals, eight-hour days, daylight savings time, grasshoppers or helping with the housework.

"Farmers are found in fields — plowing up, seeding down, rotating around, planting in, fertilizing on, spraying for and harvesting from.

"Wives help them, little boys follow them, city relatives visit them, salespeople detain them or wait for them, weather can delay them, but only Heaven can stop them."

*Maynard Vander Galien is a dairy and cash-crop farmer in the Ottawa Valley (Renfrew) and writes weekly columns for a number of area newspapers.*

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## Pressreview

Carl D. Tuyl



## Pressreview

Italy's parliament is a joke; Japan's legislature is a circus; in America they elected a president who was upstaged by an ape; and we have our constitutional cacophony that sounds like a convention of snake oil hawkers who discredit each other's wares.

Premier Don Getty threatened the old kindergarten technique: if I don't get my way I won't play anymore. Some other ministers had to convince him that he should stay. We Canadians are a funny lot. An Angus Reid poll found that we are certain that you have to know somebody to get ahead, that we hate all levels of government, that we think the environment is in a sad state, that we don't like our school system, that our justice system isn't fair, and that there is little hope for today's youth. But 86 per cent of those questioned said they are happy with their lives. Are we weird or what?

Newfoundland's Premier Clyde Wells has asked Prime Minister Mulroney to send an ultimatum to over-fishing foreign countries. Wells even suggested enforcement of quotas by the Navy, and he didn't mean the submarines from the West Edmonton Mall. A delegation of 15 politicians and industry figures will take the Canadian concerns about over-fishing to Britain, Greece, Italy, Portugal and Spain.

★ ★ ★

Montreal's collapsing Big O with the problem roof is not really the city's true landmark. The honest-to-goodness municipal symbol is the cross on Mount Royal which finally lit up again after two years of darkness. The city is also changing its unilingual *arret* signs to stop signs, which are considered more bilingual. The job comes at a cost of \$500,000.

★ ★ ★

*Vista*, the publication of Kingston's Senior Citizen Council, did a survey of important April dates and mentioned as one of those April 5, 2348 B.C., when according to *Vista*, Noah's Ark was grounded on Mount Ararat. Those seniors know their stuff, don't they? Someone down on males writes in the same publication that

men define a seven-course meal as a hot dog and a six-pack.

★ ★ ★

Prime Minister Monsieur Mulroney shut down the Yugoslav consulate in Toronto, closed the one in Victoria, told Yugoslav airlines not to land in Canada and recalled our ambassador from Belgrade. It will probably not stop the fighting there, but it does send a message. The European Community, too, is considering sanctions.

★ ★ ★

The rookie Saskatchewan government is faced with an estimated \$5 billion outstanding debt in the province's farming community. Premier Romanow has a huge problem on his desk. P.Q. leader Jacques Parizeau, Frere Jacques to C.C. readers, will receive a vote of confidence at the May 30-31 party convention in Hull, which raises the question: Why does he need one? Is it perhaps because Lucien Bouchard is the current glamour boy of the separatists?

★ ★ ★

C.C. readers who want to visit Holland's Floriade this year will receive about Fl. 1.42 for their Canadian dollar, which will not be quite enough to buy a cup of coffee. Now if you want a lot of money for your dollar why not visit Indonesia, where the rupia rate will make you an instant millionaire.

★ ★ ★

The press is fascinated with O & Y financial troubles. It is the spellbinding story of how the Reichmanns singlehandedly guided an, at first, modest Canadian company to a huge, world-class bankruptcy.

★ ★ ★

Want to know who is killing whom? Here is an abbreviated list: Armenians are killing Azerbaijanis, Peru's Shining Path Maoists are killing one and all who cross their not-so-shining path; Muslims are killing Christians in Nigeria; trigger-happy Somalians are shooting at any thing that moves; Catholics are bombing

Protestants in Ireland; Palestinians are fighting Jews (and vice versa) in Israel; soldiers are killing demonstrators in Thailand; gang members are killing all over the place in North American cities; the Mafia is killing law enforcement people in Italy; the Iraqis are killing the Kurds; and Serbs, Croats and Muslim Slavs are killing each other.

And while all that was going on Pope John Paul II and Anglican Archbishop George Carrey with a firm grip on the world's need carried on about the ordination of women. Forward into the past and all that. The Barna Research Group published a book called *What Americans Believe*. It states that 60 per cent of Americans now consider Satan a literary symbol of evil.

★ ★ ★

The battle of the Yitzhaks is heating up in Israel. Labour Yitzhak Rabin and Likud Yitzhak Shamir are doing a real mud-slinging number on each other, with

hints of alcoholism and even murder in the air. The latest polls there suggest that Labour will win with a comfortable majority.

American primaries are dragging on like a marathon race in slow motion. Perot is not on any primary ballot, but he is dominating the debate in the press. An American history teacher asked her class: "Well, children, what was the first settlement in our country?" Answered Bobbie, whose father was a lawyer: "Sixty three cents on the dollar, teacher."

★ ★ ★

The *Globe and Mail* always treats us to headlines from the supermarket tabloids. The weekly world news headlined: "Skeletons of Adam and Eve found in Colorado." How come *Calvinist Contact* didn't scoop that?

*Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.*

## Victims, offenders reconcile

... continued from p. 1

Restorative justice seeks ways to restore trust for victims of crime and to give offenders insight into the effects of crime on others, say the Klassens. For example, they point to the sort of correctional mediation programs run by MCC volunteers across Canada.

The majority of such programs are known as Victim/Offender Reconciliation Programs (VORPs). After the offender is declared guilty, a VORP brings the victim and offender together in the presence of a mediator in order to seek reconciliation, and if possible to produce a mutually acceptable restitution arrangement.

Another type of mediation, called the Face-to-Face program allows victims of break-and-enter crimes to meet their offenders. Victims often come with hard questions such as, "Am I safe now?" "Who would do such a thing?" "What would lead them to break into my house?" Offenders see first-hand the consequences of their crime and are offered an opportunity to acknowledge their responsibility and possible remorse over it.

Mediation programs are generally small volunteer operations. Though some are struggling to continue, they have made a big difference to many participants, according to the Klassens.

Restorative justice can also save society a lot of money. One mediation program the Klassens know calculated that it does \$80,000 worth of work for \$16,000. In cases in which volunteer mediation can replace time in court,

thousands of dollars of court costs may be avoided.

"In provincial prisons, 50 per cent of inmates are there simply because of nonpayment of fines. Some own only a few hundred dollars," says Addison Klassen. "It costs approximately \$100 per day to keep someone in a provincial jail. It's a shame that the cost of keeping such people is more than they owe in fines!"

### Justice starts with individuals

Restorative-style justice does not necessarily need volunteer-run MCC programs, explain the Klassens. They cite the story of a grocer in Meadow Lake, Sask., who was robbed of \$2,000. The offender was caught and she arranged to hire him in her store in order to work off the debt. By the time the offender had paid the sum, the two had learned to respect each other and became friends.

A farmer in Dawson Creek, B.C., arranged for a similar restitution after his tools were stolen. When he heard the thief had been caught, he arranged with officials that the young man pay for his crime by building the farmer a new fence.

Imprisonment could have isolated these offenders from society and confirmed them in their criminal path. Charging them a fine would have preserved the anonymity between victim and offender. Neither option would have encouraged the type of psychological and social healing that restorative justice helped to bring.

The Klassens say their goal is to raise awareness about justice

and incarceration. They feel that teaching children about these issues is especially important, and they think school curricula which deal with alternatives to jailing offenders are essential.

During their trek, the Klassens have also dealt with related justice topics ranging from domestic (including sexual) violence to what life in prison is really like. They advocate prisoner visitation programs and have toured many penitentiaries and other prisons as part of their cross-Canada Trek.

The Klassens recently attended Ontario's first conference on restorative

justice, held May 11-12 in Toronto. Keynote speaker Howard Zehr addressed over 100 victims, offenders and justice system workers from across North America.

Addison and Gerda Klassen expect to reach their final stop, the Maritime provinces, by the end of June.

### Facts about jails in Canada:

Average age of incarcerated males: 30 years.

Average education of same: Grade 7.

Number of females physically abused in the past (federal only): 85 per cent. (statistics are from 1989).

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# Editorial

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## Completing high school is good but does it heal the nation?

According to a recent government report entitled "Dropping Out: the Cost to Canada," the high school dropout rate for 1989 (the most current year of data) stands at 34 per cent. That means that Canadian society will lose more than \$4 billion over the working lifetime of the nearly 137,000 students who dropped out in 1989, says the report. Each additional year of dropouts adds its billions to that figure. The report goes on to say that systemic problems like the dropout rate reduce the national standard of living, heighten demands on social safety nets and increase the economic burden on taxpayers.

What to think of this report? Judging lack of schooling by a resulting financial loss to the country and the individual may be a legitimate thing to do at a given time, though one wonders whether the equation of a few years of lost high school years versus 137,000 students will, in effect, equal \$4 billion of lost income for Canada. Still, one cannot rule out the importance of economic benefits when discussing the value of education.

### Materialistic doldrums

But having these economic implications mentioned without looking at other concerns must be offensive to those who see education as much more than simply a preparation for the job market and a high standard of living.

To be fair, the report does briefly indicate that high school dropouts lose out "on a host of factors that are much more difficult to assess since most lie outside of the market system, yet are nevertheless significant." But as examples it mentions the sort of things one would immediately identify with a society that is preoccupied with material things: "a decreased level of personal health, a lower yield on personal investments, less enjoyment of cultural activities and lower social status and fringe benefits connected to their subsequent employment."

**"... we are woefully lacking in the area of morality, commitment to relationships and stewardship...."**

One may argue that the reference to cultural activities lifts the report briefly out of the materialistic doldrums. Does it? It would not be difficult to read into that phrase the lifestyle of a pleasure-oriented society which considers eating out, going to movies, plays and concerts the full extent of their cultural expression.

There are other questions arising from the report. Having been a high school teacher myself, I do not consider someone dropping out of high school necessarily a failure, as this report seems to suggest. Not everyone is cut out for formal schooling, especially not if this schooling places a heavy emphasis on skills that not everyone can develop equally well or is prevented from developing because of personal difficulties.

### It's a societal crisis

At the same time, in a society where everyone is more or less expected to stay in school until Grade 12 has been completed, a dropout rate of 34 per cent shows that something is not right in the state of Canada. Why do so many students quit before the final bell rings?

The reasons are numerous. One could list family break-up, drug and alcohol problems, lack of hope for future employment, wrong match-up of student and curriculum, materialism which expresses itself in a felt need to make or steal money, a felt need for sensual gratification and entertainment, inability to relate to anyone else but a small peer group. All these factors can and will stand in the way of school studies which require that a person feel secure and at peace, be hopeful and curious about the world, be willing to discipline and be disciplined and relate well to adults.

**"Education stands in the service of a society's calling."**

The crisis in education is really the crisis of our society. Our society is spiritually sick. At a time when we are rated by a U.N. agency as the country in the world with the highest standard of living, we are woefully lacking in the area of morality, commitment to relationships and stewardship of the earth and its resources — all forms of restraint and discipline made possible by a spirit of contentment.

### Picking up the task

That should bring us to the real purpose of education. Education is not there first of all to prepare children for a high standard of living. Its real purpose is to enable one generation to pick up the task of humanity to develop and preserve the earth from where the preceding generation is leaving off. As such, education should develop the whole person, but especially the mind, for a life of curiosity, creativity and service. Students should be taught to unfold the creation in a stewardly way.

Education stands in the service of a society's calling. People are meant to bloom in a fragrant garden or bear fruit in a well-kept vineyard. If that kind of imagery sounds a bit too agrarian for a largely urban population, let's say that people are meant to thrive in cities that are safe, friendly and esthetically uplifting.

Schools are important training centres for humanity's calling. God wants schools to prepare young people for their tasks as lovers, workers, neighbours, caregivers and worshipers.

### Dropping out of humanity

The word "education" means "to lead out." Perhaps we should have chosen the word *adducation* for what we do to children and young persons. *Adducation* would mean "To lead to." Schools should lead our younger citizens to a full life of whatever it means to be human. Never mind the income they are expected to gain or the taxes they have to generate. That is a fruit of schooling rather than a goal.

The real loss to Canada is that many of its citizens are not being led to a life that is characterized by gratitude, enthusiasm, initiative, integrity and care. And that is not just the fault of the educational system. People, young and old, are dropping out of humanity's calling. Why can't a government report tell us about that?

BW



## Issue

# CRC Synod 92: the decision behind the decisions

George Vandervelde

As the delegates to the 1992 Synod of the Christian Reformed Church pack their bags, one of the most pressing issues on their minds is no doubt that of "women in office." Whether this is in fact the most important issue before synod is debatable.

Perhaps the report on abuse reveals more starkly some of the problems in the church as a community of men and women. Perhaps what appears as a mere change in "quota reckoning" (from per family to per professing member) will mark a transition from the unbiblical idea of the church as clusters of covenant families — with singles as "extras" — to the biblical reality of the church as the new covenant family of God. And then there are the many "routine" decisions about the mission of the church as herald and agent of the Good News Kingdom. Surely this mission is what counts most.

Nevertheless, the issue of whether to ratify the 1990 decision to permit local churches to use the gifts of women fully in all the offices is the most prominent item on the agenda. And for at least two reasons it is not unrelated to the mission of the church.

First, the church is a credible agent and herald of the Gospel only if it is the embodiment of the Gospel. Second, present and impending splits harm the transparency and reach of the Gospel. For that reason Christ prayed that we might be one in order that the world may believe that he was sent by the Father (John 17).

### No way out

What is most frustrating about this issue is that no synodical decision can still the storm that has battered the church. None of the decisions advocated in the more than 40 overtures in the Agenda provides a way out of the troubled waters. The basic options are: ratify; not ratify; moratorium.

Ratifying the 1990 decision to permit local churches to make full use of the gifts of women in all church ministries seems unwise. Some claim that the decision is contrary to Scripture. Further, the 1990 decision has contributed to the departure of individuals and groups from the CRC. Ratifying the 1990 decision will only lead to further splintering of church.

On the other hand, not allowing women to minister as elders or pastors does not avoid the problem. There are many in the church who, on the basis of the Bible, are equally convinced that the new community of men and women ushered in by the coming of Christ and

the outpouring of the Spirit demands the full ministry of women in the church.

Local churches of this mind cannot be expected to restrict the role of women in their midst unless they can be swayed by compelling biblical evidence against their vision. A quarter of a century of discussion has taught us that this is exceedingly unlikely.

Because of this basic conviction about the shape of the new community, women already function as elders — by whatever name — in many churches. These churches range in diversity from a predominantly black church in New Jersey to a newly organized white church in Ontario. These are not ideologically driven "progressive" churches fighting a political agenda. They are churches that quietly go about their ministry and mission and find it unthinkable that women would not be involved in the full scope of that calling.

In short, ratification of 1990 appears to herald a noisy splintering of the CRC into separated groups, while non-ratification appears to herald a relatively noiseless splintering of the CRC into various segments, many with women playing roles not approved by synod.

### No breathing space

In view of this uncomfortable dilemma, a third option seems to be able to save the day: a moratorium. As some of the overtures suggest, a moratorium would give the church some breathing space. It would create room for further discussion and study. Some even entertain the hope that after, say, another decade of rest we may arrive at a consensus on the issue.

As attractive as this third option appears, it is a will-o'-the-wisp. From the point of view of church polity, it is an impossibility. One synod cannot bind the hands of the next, let alone those of the next five or 10 synods. A single overture challenging the biblical and church orderly propriety of this moratorium would in effect end the moratorium. We would once again be discussing and facing decisions regarding ordaining women. And surely Synod 1992 cannot decree that no classis or congregation may contemplate sending an overture challenging its decision.

No decision by synod can quiet the stormy waters in which we find ourselves. Whatever decision the synod takes on this issue, we will wake up the next morning and have to ask, "Now what?"

The basic decision that confronts us is

not on the synod's agenda. The basic decision is made before and after synod, and lies beneath whatever decisions the synod will make.

The decision concerns not ordaining women as such, but what it means to be church, more specifically, what it takes to be one church. The issue is that of the relationship between unity and diversity. What makes us one church? And in the light of that, what degree of diversity is compatible with this unity?

### Real issue: unity

It is the same decision we have made in an area that is far more formative for us all, but especially for the next generation, namely, styles of worship. We live with styles as diverse as (to use shorthand) "traditional" and "charismatic." Even at that, none of these worship styles measures up to the most extensive and explicit directives on the matter that the New Testament contains (1 Cor. 14: 26-33). Yet, we call none of these churches unfaithful to Scripture and thereby beyond the pale of the fellowship.

The decision beneath, before, and after the deliberation of this synod, then, is this: do we dare to shred the Body of Christ even more than it already is on an issue that is indeed important to the life of the church, but one that need not place us in separate camps.

The Reformed church stands or falls with the joyful confession of the surprise of God's sovereign grace, the scope of his covenant rule, the awesome efficacy of Christ's atoning sacrifice, the Spirit-worked wonder of children being inducted into royal, priestly and prophetic ministry. Such realities a lost world needs to hear. Such realities a dying culture needs to see.

When these realities capture our lives, we can well live with divergent practices regarding the ministry of women. Then the world will be spared the sorry spectacle of another church caught up in a self-destruct mode. Instead it will see and conclude more readily *because of* diversities: "Look how they love one another." Jesus' prayer would in a very small way begin to be answered: "May they be one as we are one." And the world could "see" and "know" that we are rooted in the one who was sent by the Father.

*George Vandervelde is senior member of systematic theology at the Institute for Christian Studies in Toronto and an elder in the Willowdale, Ont., Christian Reformed Church.*

## News digest

Bill Fledderus, column editor

### Spicer wants broadcasters to cut violence

OTTAWA — Keith Spicer, head of the Canadian Radio-television and Telecommunications Commission (CRTC), says his agency believes that Canadians want less violence in television programming, according to a recent article in the *Toronto Star*.

A recent CRTC report concludes that there is a direct link between TV violence and violence in society.

But Spicer says CRTC regulations are not a feasible way to reduce the violence. He hopes that the Canadian Association of Broadcasters (CAB), which is now studying the problem, will set its own limits.

### CRTC shuts down four religious TV stations

WINNIPEG (CP) — Religious TV stations in Winnipeg, Saskatoon, Medicine Hat and Three Hills recently ignored renewed orders to stop broadcasting. The stations show American programs which the government considers to be pirated. The federal Department of Communications shut down the stations as part of a new crackdown by the Canadian Radio-television and Telecommunications Commission (CRTC). About 12 similarly illegal stations continue to operate, mostly in Ontario.

The CRTC is reviewing its religious broadcasting policy in October. At present it will not license a station that wants to offer exclusively Christian programming. The National Association of Religious Broadcasters says those rules are outdated and must be revised.

Two Alberta broadcasters are scheduled to challenge the law in court on June 16. They argue CRTC restrictions go against Canada's Charter of Rights and Freedoms.

### EC applications pouring in

BRUSSELS (AP) — Switzerland recently requested membership in the European Community, thus breaking with a fierce, centuries-old tradition of independence. It hopes to reform its agricultural subsidy program, its tax system and its highly secretive banking industry in order to join by 1996. Austria, Sweden and Finland have also made applications, as have Malta, Cyprus and Turkey. Norway is expected to apply later this year.

### Netherlands legalizes brothels

AMSTERDAM (Reuter) — Dutch parliamentarians recently voted in favour of a new law which frees local councils to licence brothels, provided they meet certain standards of heating, hygiene and safety. Prostitutes say the new law, aimed at improving their working conditions, would actually raise their taxes and bring them little benefit.

## Beyond Belief





## Letters

### Try using 'false church' criteria

In the third point of his letter (C.C. May 15) Rev. Leonard Schalkwyk identifies the "false" church by referring to Article 29 of the *Belgic Confession*. What he actually described were the three marks of the *true* church, except that he turned it into the negative (*not* preached, *unbiblical* way, *no* church discipline).

Article 29 does describe

the "false" church as follows: "...it assigns more authority to itself and its ordinances than to the Word of God; it does not want to subject itself to the yoke of Christ; it does not administer the sacraments as commanded in his Word; it rather adds to them or subtracts from them as it pleases; it bases itself on men more than on Jesus Christ; it

persecutes those who live holy lives according to the Word of God and who rebuke it for its faults, greed and idolatry. These two churches are easy to recognize and thus to distinguish from each other."

In the context of how the false church is described in Article 29, can Rev. Schalkwyk still hold to his opinion as to why people may not leave the

Christian Reformed Church?

He also mentions that the highest power in the church is the local consistory (after our Lord Jesus, of course). Although I tend to agree with him, there are many classes who would beg to differ with him. I don't think that Rev. Schalkwyk's promoting of "congregationalism" will be well-received, especially not by those who are

"denominationally bound."

I wonder, can all the conflict, tensions and problems within the CRC be put aside for the reasons Rev. Schalkwyk suggests: to keep our churches, Christian schools and covenant families together? When must obedience to the Word of God take precedence over unity?

Ruth Veldstra  
Hannon, Ont.

### A priestess in the pulpit?

Recently, while listening to a good sermon about the priesthood of all believers, I wondered whether I as a woman am to be a "priestess" for Christ. For me, the word "priestess" conjures up archetypal images of exotic women engaged in fertility cult rites or witchcraft. These images are hardly consistent with the "office of priest." This office is validated by various biblical role models, including Christ himself but seems to be contradicted by images of priestesses.

Ideally, the word used to denote an office or task need not be gender specific. (For example, "pastor" does not become "pastress" when the task is taken on by a woman.) But what am I to do with the word "priest" which, throughout the ages has been implicitly male, and whose rich meaning seems to be defiled when the feminine "ess" is added to it?

This dilemma of words might be resolved if either the word "priest" were to be stripped of implicit maleness or the images of "priestess" could be redeemed. Either option might work if Christian women were actively engaged in officially sanctioned roles of "priesthood."

unconscious, fears in the male body of synod. These are best illustrated by the negative images most people associate with the word "priestess."

Can you imagine? Such a priestess in the pulpit? Scandalous! Can a man really hear the Gospel if he finds himself sexually aroused by the woman preaching it? Doesn't her very femaleness defile the sacred? Will her "powers" not strip him of dignity and control? How frightening! Best not to even think about it!

As long as women and men cannot equally share all the offices of believers, women will continue to be dominated and oppressed by men, and discomfort about our God-given sexuality will plague us.

If the men at synod would be able to discuss issues concerning their own sexuality as articulately and passionately as the "theological" matters of the debate, perhaps they would get beyond the present stalemate and be able to rejoice exuberantly with their helpmates, redeemed priestesses of the Good News of Jesus' love.

Annette Tensen  
Kitchener, Ont.

believers."

We are not sure that your reflection on the word "priestess" has any serious connection to the women's ordination debate, unless you are widening the discussion to the Roman Catholic and Anglican traditions.

The "priesthood of believers" refers primarily to every believer's calling to demonstrate care and compassion. In the Reformed tradition it does not point to the office of a pastor. Hence, you face the dilemma of the term "priestess," if it is a dilemma, even if women are not ordained.

And if women *are* ordained, we in the Reformed tradition never refer to them as priests but as deacons, elders and pastors anyway, although it could be said that "prophet, priest and king" come into sharper focus in the respective offices — preacher (prophet), deacon (priest) and elder (king).

In addition, ordained women in the Anglican or Episcopalian churches are referred to as "priests" and not "priestesses."

Editor

#### Editor's comment:

Although it's not our habit to comment on letters to the editor, we thought that the first part of your letter needed some commentary to remove misunderstanding of the teaching of "the priesthood of

Look for  
our Father's  
Day issue  
June 19,  
1992

#### Correction:

A reader from Ottawa pointed out to us that the picture that went with the front-page story "Start parliamentary reform in the House, not the Senate, says CPJ" (May 29) was not a picture of the House of Commons as indicated, but of the Senate. "Perhaps *Calvinist Contact* should start its own parliamentary reform," he suggested.

Touché.

His remark was made in good-natured jest. We are adding our own little

good-natured comment at this point: "Our magazine has something for everyone, and since some people are always looking for mistakes, we included a few just for them."

We had been dying to use this one for a long time, but were always afraid to do it in case we might appear defensive and offend the reader. Let this stand as our response to all those wonderful readers who get such a charge out of seeing us trip.

Editor

### Hearing Jesus' voice



Every culture depicts Jesus as one of its own. In Renaissance Italy the child in the manger was a healthy Italian *bambino* dwelling in a startlingly Florentine city. In Reformation Germany Jesus looked like a Saxon noble surrounded at the Last Supper by a group of disciples, including the Reformers Luther and Melancthon. In Japan Jesus looks Oriental. In Africa and in many African American churches he is ebony black.

The various images of Jesus each tell a part of the story and fill in a part of the whole picture of the Saviour of the human race. But just as we picture Jesus looking like one of us, we also can be tempted to *hear* him sounding like one of us. And that can be dangerous.

In John 10, Jesus teaches about the Good Shepherd. Jesus tells his antagonists at the temple that the sheep know the voice of their own shepherd, and they heed his voice, follow his lead. Jesus explains, "My sheep hear my voice. I know them, and they follow me" (John 10: 27).

The Good Shepherd speaks our language, but his voice is different from our own. Our voice tells us to be concerned first with our own: our own congregation, our own denomination, our own nation, our own people. Jesus' voice describes a larger vision: a world where many of the sheep may well be unlike ourselves. Jesus calls us to be concerned for those who have come to our shores seeking freedom, opportunity, jobs, homes. He calls us to care for those we may not understand, may not even like, may not want to claim as our own.

The Good Shepherd knows no boundaries. Just as he is revealed in many ways to those who follow him, so his voice speaks to all who will hear his call. We sheep hear his voice and know we are part of Christ's all-embracing flock.

From the Augsburg Fortress Weekly (Evangelical Lutheran) Church Bulletin for May 10, 1992, the Fourth Sunday of Easter.

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## Cinema summaries

Marian Van Til

### Far and Away

Rated PG

Stars Tom Cruise, Nicole Kidman

Story by Bob Dolman and Ron Howard; screenplay by Bob Dolman

Directed and co-produced by Ron Howard

For some years now a great many films (and TV programs) have been chronicling Jewish and Italian life in America, usually in a big city like New York, and often involving immigrants or their children. The sheer numbers of such films reflect the large percentage of people in the North American film industry who are of Jewish or Italian ancestry. Their films have given us who aren't Italian or Jewish a window on their worlds, and often on the world we all inhabit.

Now another window has opened; there is currently a film fascination with the Irish experience. Some such films originate in Ireland; others have been made by Americans with some Irish connection: *The Field*, *Miller's Crossing*, *Hear My Song*, *The Playboys*, and this film, *Far and Away*, have all been made in the last couple of years.

There is, of course, great potential for drama in the experience of immigrants, no matter where they come from — especially when a people has been both knit together and torn apart by adversity and oppression.

*Far and Away*, then, should — and mostly does — captivate its audience: it's the fictional story of young Donnelly (Tom Cruise), an Irish Catholic farmer in the 1890s who refuses to be broken by the enforced poverty and back-breaking work demanded of him and all Irish of his class by their tyrannical English (and sometimes Irish Protestant) landlords.

Through a set of unexpected circumstances Donnelly finds himself on the way to America with the daughter of his hated landlord. Donnelly is astonished that land is actually being given away in the Oklahoma Territory. Considering Irish history it's not hard to see why land, especially one's own land, is regarded as nearly as valuable as life itself.

#### Land is life

So it's not inappropriate that *Far and Away* should focus on land — and intertwined with it, class struggle, self-respect, immigrant hardships and, inevitably, love. Because that land is the vast, barely settled American West in 1893, this film takes on sprawling, epic proportions (it's photographed for the first time in Panavision super 70 mm). *Far and Away* is essentially a romantic Western with Irish characters.

And what of those characters? American Tom Cruise was cast because, to draw people in, a picture like this needs a big star. Is Cruise capable of stepping out of his screen heart-throb and macho man-of-action mold? Yes, he is. He demonstrates again, as he did via his atypical role as a handicapped Vietnam vet in *Born on the Fourth of July*, that he's more than the pretty face of *Risky Business* or the tough guy of *Top Gun*. He's to be commended for taking a risk here; this is not what his fans are used to.

Cruise's accent and speech cadences are just right and he obviously understands his character. But Bob Dolman's rather superficial screenplay doesn't give him much room to maneuver, nor does director Ron Howard. There's definite on-screen chemistry between Cruise and his real-life wife, Nicole Kidman; but she isn't as authentic as he. Some of the supporting characters are Irish but all of them should have been; the American bit players simply look and sound too North American.

#### Enjoyable but not profound

The complex nature of human beings and their problems isn't captured in this film as it is in *The Playboys*, for example (see last week's review). The plot here is full of coincidence and there are few grey areas. The characters are pretty much either good or bad. And you don't need 2½ hours to know what the outcome will be.

*Far and Away* is beautifully filmed. A main selling point is its diversity of setting and action — the Irish coast, Boston and the American West, wild boxing matches, and a re-enactment of the famous Oklahoma land race. If you're not expecting profundity and take this film as the entertaining, romantic epic it is, it's quite enjoyable. It will be a good Saturday night video choice once its theatre run is over.

## Pat Robertson bids \$6 million for United Press International

VIRGINIA BEACH, Va. (EP) — Christian Broadcasting Network founder Pat Robertson's \$6 million bid may make him the new owner of

United Press International (UPI). Though financially troubled for some time, UPI is one of a handful of respected, world-wide news services.

Robertson has 30 days to examine UPI's books, but unless he chooses to back out, Robertson will likely take control of one of the world's best-known news gathering agencies.

Robertson said he does not intend to turn UPI into a religious news service. "It has to be a secular news operation," he told the Associated Press. "Now there's a very real

possibility we would have some religious features, because most papers have a religion editor, a religion section. I think we would do that, but this is not going to be a religious news-gathering operation. I think that would be a terrible mistake."

Yet Robertson emphasized the importance of having an "alternate voice" for news, saying, "People are disgusted with slanted news or news that's not being reported accurately or competently." And on "The 700 Club," Robertson called the purchase an opportunity for God to touch the press "with his truth and love."

#### Worried about editorial control

UPI executive editor Steve Geimann says, "My expectation is he will continue to run UPI as a business." But critics have already begun to question Robertson's involvement in a secular news-gathering agency. "Newspapers will be hesitant to continue an association with United Press if there is a question as to the independence of the editorial department," warned Seymour Topping, president of the American Society of Newspaper Editors. And Tokyo's Kyodo News Service is said to be re-evaluating its contract with UPI because of Robertson's potential ownership.

Though Robertson is often dismissed as a televangelist he is also the head of a multi-million dollar media empire. His International Family Entertainment, which runs The Family Channel, had profits of \$19.8 million on revenues of \$113.7 million in 1991, an increase of 37.5 per cent over the previous year.

UPI was formed in 1958 through the merger of the United Press and International News Service. Financial problems in the 1980s forced its sale in 1982 to Media News Corporation, which in turn sold UPI has continued to lose money.

Told of Robertson's bid for UPI, Stephen Isaacs, associate dean of the Columbia School of Journalism, remarked, "it's going to take God to make UPI profitable."



## U.S. cable TV bill may favour Protestants

WASHINGTON, D.C. (EP) — Provisions of cable systems "reregulation" bills may prove discriminatory in favouring one religious group over another, according to a coalition of cable companies that includes VISN, a service of the National Interfaith Cable Coalition (NICC). The "must

carry" stipulation of these bills will require cable systems to carry local television stations, including some 300 local Christian television stations. NICC says this will favour evangelical Protestant groups, who own most religious broadcast stations in the U.S.

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## Church

Marian Van Til, page editor

### Ontario Theological Seminary expands

Robert VanderVennen

WILLOWDALE, Ont. — A new courtyard wing is a visible sign of the growth of Ontario Theological Seminary (OTS) for which thanks to God was expressed at a recent dedication service.

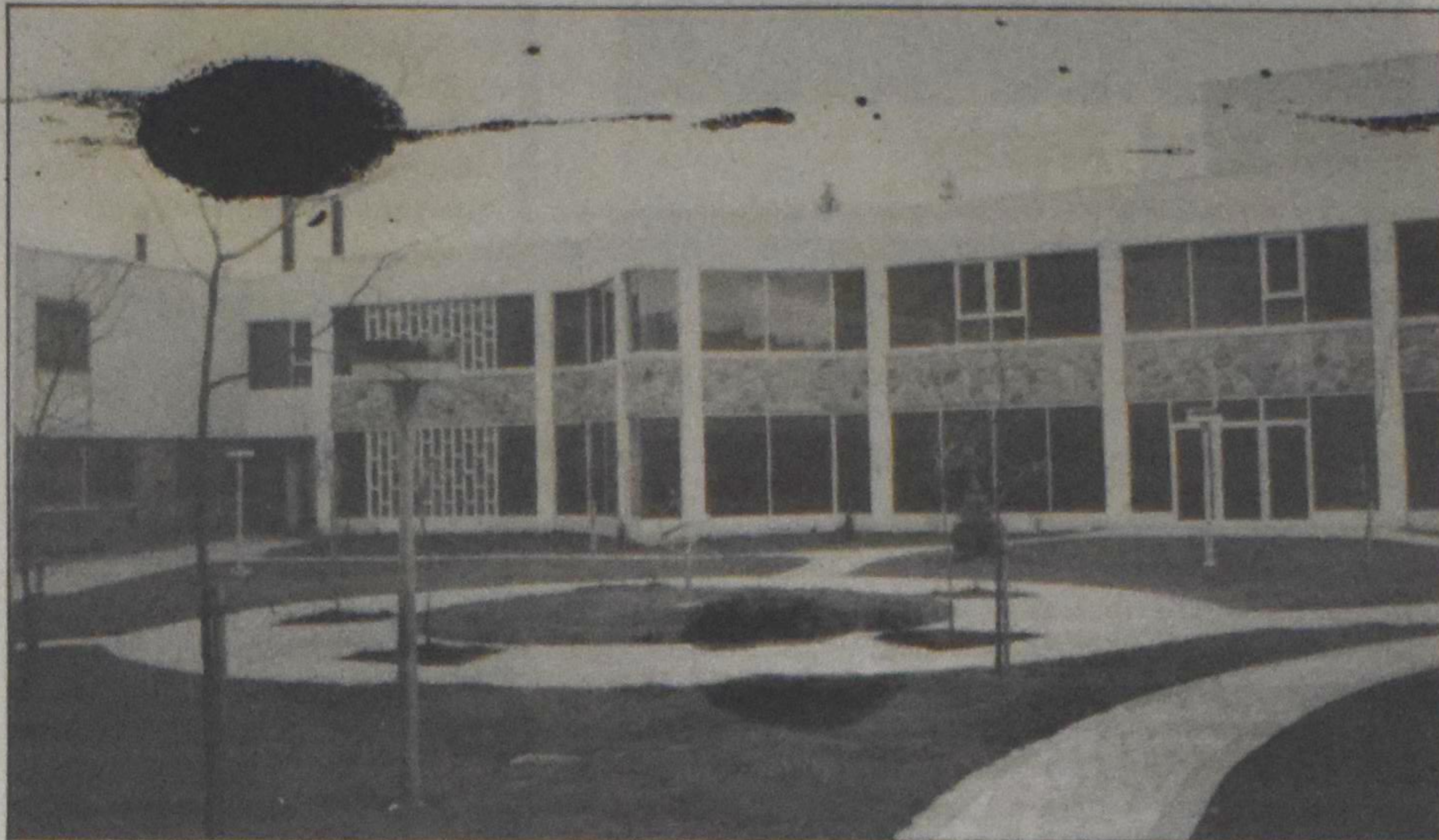
Along with Ontario Bible College, OTS recently completed a campaign for capital funds which brought in gifts and pledges of \$3.9 million. The new space provided with these funds adds classrooms, offices and lounges for the enrolment of 461 students, of which 191 are full-time.

At the dedication service OTS Dean Ian Rennie stressed that OTS is self-consciously Canadian. An evidence of

Canadian multiculturalism is that more than 35 per cent of OTS students are from visibly minority cultures. A high percentage of those are students of Chinese background.

OTS started in 1976 when the Bible college moved to more spacious quarters near Bayview and Steeles in Willowdale. It has grown rapidly and is currently one of Canada's largest seminaries.

Long-range plans include the introduction of Master of Theology and Doctor of Ministry programs, the establishment of a chair of evangelism, and an increased emphasis on leadership and communication skills.



Ontario Theological Seminary recently added a new wing, having outgrown its old space.

Photo: Robert VanderVennen

### Bible League supports evangelism in Israel

TEL AVIV, Israel (TBL) — Thousands of immigrants from Eastern Europe have been pouring into Israel in an effort to escape the anti-Semitic persecution that is re-emerging in formerly communist countries. In response to this

influx of Jews into the homeland, Israeli national Christians have stepped up their evangelism efforts. One ministry is using Bible League Scriptures to target the Russian Jews who are settling in the northern part of Israel. In

October of 1991 The Bible League delivered 799 Russian-language Scriptures for ministry to Jewish immigrants.

Under communist rule, which banned the practice of religion in any form, Jews were protected in the sense that they were considered no better or worse than any other religious group. Now that communism, with its "enforced equality," has been overthrown, Jews are again experiencing

discrimination with regard to schooling, employment and business opportunities. Many are crossing the border into Israel before the persecution intensifies.

Ironically, Christians are also suffering persecution — at the hand of Israeli authorities. In fact, Palestinian Christians in 1991 fled Israel by the thousands, some claiming it was easier to be a Christian in Iraq than in Israel. Many who

remain, though, are intent on evangelism.

One church planting ministry in a Tel Aviv suburb has urgently requested English-language materials for their work among two large groups of immigrants in the city of Tel Aviv. The church worships in a basement, and because their identity is known to the authorities, it is impossible for them to acquire Bibles through local sources. Having appealed to The Bible League, they now receive small, inconspicuous shipments of Bibles, New Testaments and evangelistic study materials approximately every two weeks. Rev. Dave Stravers, director of international ministries at The Bible League, estimates that this ministry has received about 2,000 Scripture pieces in this way and he reports that The League will continue to make these shipments "until someone at the Israeli post office figures out what we're up to and puts a stop to it."

Largely as a result of the increase in their outreach ministries, this unnamed church has grown from 80 members to 148 in less than one year. They are projecting a membership of 200-300 by the end of 1992.

The Bible League was founded in 1938 and is an international Scripture placement agency based in South Holland, Ill. The League has produced Scriptures in more than 500 different languages and works to place them through indigenous churches in over 60 countries around the world.



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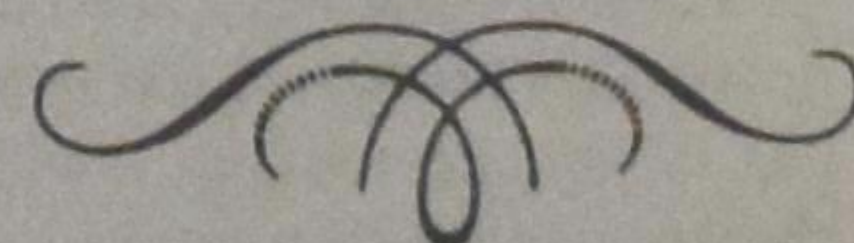
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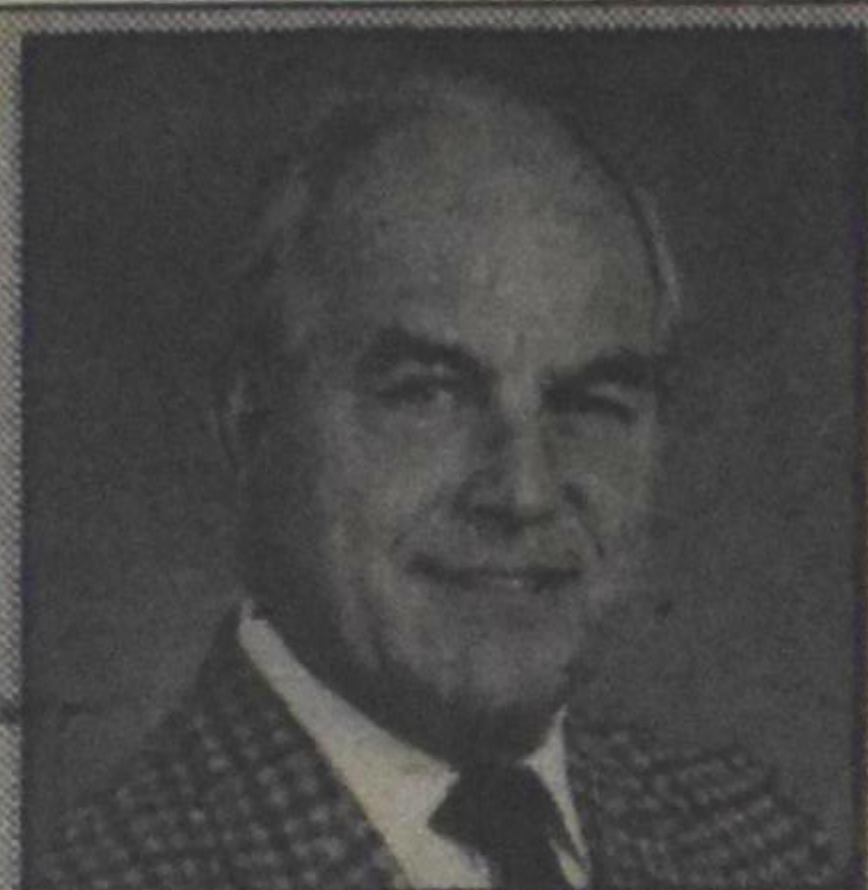
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## CANADIAN CHURCH SCENE

Jacob Kuntz

### Apology

*The tragic happenings at the (in-)famous Mt. Cashel orphanage in St. John's, Nfld., has been broadcast all over Canada. Every reader of newspapers is informed about the "evil abuses" for which the Christian Brothers were responsible.*

*What is not so well-known is that the Christian Brothers have apologized for what took place there. Catholic New Times of April 26 published the following apology:*

"The Congregation of Christian Brothers expresses deep sorrow for the pain and suffering caused by the evil abuses that took place at Mount Cashel by our members or former members. The congregation regrettably failed to respond to those children who made complaints in 1975. Every effort should have been made to assist them in a compassionate manner. The congregation apologizes to those who were abused for the terrible hurt that was inflicted on them while committed to our care.

"The congregation apologizes as well to the countless number of citizens who called Mount Cashel home, to the dedicated staff and

volunteers and to the community at large for the scandal that it has caused and for the trust that it has breached.

"In June 1990, the Christian Brothers closed the orphanage. At that point Mount Cashel reverted to archdiocesan ownership. It had been deeded to the Christian Brothers in 1898 by an Archbishop of St. John's, Michael Howley. The land had been his family's property. The nine-decades-old agreement specified that if the Brothers ever withdrew, the archdiocese would receive the property. So it was Archbishop James MacDonald who announced the decision that Mount Cashel will now be torn down."

### What is essential

*The vice-president of the Lutheran Church of Canada made, in the Canadian Lutheran of Jan. 1992, a few remarks about things that are essential in the church. The church is not in need of "programmed people who are titillated, motivated and manipulated by clever slogans and religious salesmen;" what the church of today needs is people of FAITH.*

"In November, I was walking past a small stream called Sturgeon Creek and it was storming; snow and ice everywhere. As I walked I saw a formation of geese headed south and that made sense. A half hour later I saw (probably the same geese) a formation of geese headed north and that did not make sense. What confused geese! Sometimes in the church there is great confusion as people try all kinds of programs, methods and techniques to be "successful" and this, too, does not make sense. It's like being geese who are headed north in November. What is essential is

that the church remain faithful in its use of Word and Sacraments, and God will call the church into being. He will preserve his church and his faithful people in FAITH.

"Some people claim that the church should be more entrepreneurial and should sell its products and should be in the marketing game of attracting customers. I would posit another thesis; that the church should be confessional and should treat people as human beings whom Christ loved and died for in his grace.

"Go and live in FAITH; and make an impact in our world."

### Life under the sun

*Recently people were warned to keep their children out of the sun this year. The thinning of the ozone layer that protects us from the radiation of the sun can be dangerous for our health.*

*The editor of The United Church Observer is amazed that Canadians seem to take such information in stride; that led her to the following comments:*

"The strange thing is that I haven't really met anyone who is angry, outraged or even talking about this. We seem to load it on our backs as though it were bad news we had expected. As though it were all we had a right to expect. As though we were not the ones who have created the environment that is at the top of our concerns any more; the economy is what troubles us now. Of course that's what got us into this disaster in the first place. We have placed our development, our industrial economic base far ahead of the needs of nature."

"Our need to dominate nature

has consequences. If we look for answers to our problems in further domination, in more technology, we are just trying again to assert our own superiority. It might be better to have more humility, to re-evaluate our goals and seek new values that didn't involve subduing the earth.

"The consequences of our carelessness, of our bad choices, fall on the children."

That same issue of The Observer tells us that, in connection with the Earth Summit planned for June in Rio de Janeiro, five delegates from Canadian churches (together with delegates from American

churches) will meet with president Bush to urge him to let the U.S. take an active part in this "world climate convention."

"Next month, the churches will have a chance to make their case at the highest possible level when delegates meet U.S. president George Bush. They'll ask Bush to commit the U.S. to reducing carbon dioxide emissions by 20 per cent by the year 2005, and will urge the president to make the U.S. a leading player when the world's governments converge on Brazil to discuss the environment and sustainable development.

"Five Canadians will attend the Bush meeting."

### Problems in Saskatchewan

*The farm crisis in Canada is far from over. The Mennonite Reporter of April 20 published a few articles on the plight of farmers in Saskatchewan and showed what is happening to many communities and churches in that province and to individual farmers. In one of the articles we read:*

"There is a farm debt crisis in Saskatchewan that affects the whole farming community, including the church. The image of the humble farmer tilling the prairie soil to eke out a living has vanished like the four-horse team and the threshing machine.

"According to Art Wiens, a minister and farmer from Herschel, it is not the lack of management skills but the changing times that have been so devastating for farmers,

especially the young ones.

"In 1950, a farmer could buy good land at \$6,000 a quarter; but 1970 land sold for \$50,000 a quarter. By 1980 land values had almost doubled again and machinery had tripled from the previous decade. A 1000-acre farm with machinery was worth \$1 million in the early 1980s.

"A young farmer with a \$400,000 down payment in 1980 would be bankrupt and off the land by 1990 through no fault of

his own. Last year almost 3,000 farmers surrendered their land to the Farm Credit Corporation.

"The once proud farmer who supported his community is now faced with a gloomy future. The public is growing tired of his complaints, and the urban unemployed are antagonistic when he or his family take the few jobs available in towns or cities."

### Saskatchewan's population shrinks

*Another article deals with "stress in rural Saskatchewan pews." What is the future for the church in Saskatchewan?*

"Rural depopulation has been going on for decades. The greatest impact is not on individual farmers, but on the rural community itself.

"Rural depopulation has resulted in the closing of a large number of excellent services and institutions that are essential to rural life. The schools are all but gone from rural areas. The post offices are few and far between.

"The stores that once provided both goods and a place for fellowship are closed. Many churches are empty, boarded up or converted to granaries or sheds.

"Steadily declining farm incomes are translating into declining church income.

"Urban retirement has dealt a tragic blow to the rural church. The rural church has lost the expertise of the senior generation. It has lost the faithful tithe of the senior generation.

"Rural Saskatchewan cries out for solutions, not just to save farmers and their farms, but to secure the viability of the rural community and church. The road to recovery is complex."

Jacob Kuntz is pastor-emeritus of First CRC, Kitchener, Ont.



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## Feature

*From May 1-5, 1992, a delegation of eight people representing The Canadian Council of Churches, four national denominations, the Aboriginal Rights Coalition (Project North) and the Centre de Resource Sur La Nonviolence spent five days with the Cree and Inuit people of Whapmagoostui/Kuujjuarapik (Great Whale River) and Chisasibi. The delegation was composed of Elaine Bishop, chairperson of the Aboriginal Rights Coalition and clerk of the Religious Society of Friends (Quakers), Rev. Bruce McLeod, president of the Canadian Council of Churches, Dan Berman of the Centre de Resource Sur La Nonviolence, Andrew Brouwer, editor of The Catalyst, Rev. Peter Hamel of the Anglican Church of Canada, Rev. Burn Purdon of the United Church of Canada, Rev. Arie Van Eek of the Council of Christian Reformed Churches in Canada and Rt. Rev. J.C.R. Williams, Bishop of the Arctic of the Anglican Church of Canada.*

*Andrew Brouwer has written this report specifically for Calvinist Contact, as a way of telling the stories of the James Bay Cree and Inuit peoples to "our own people down south."*

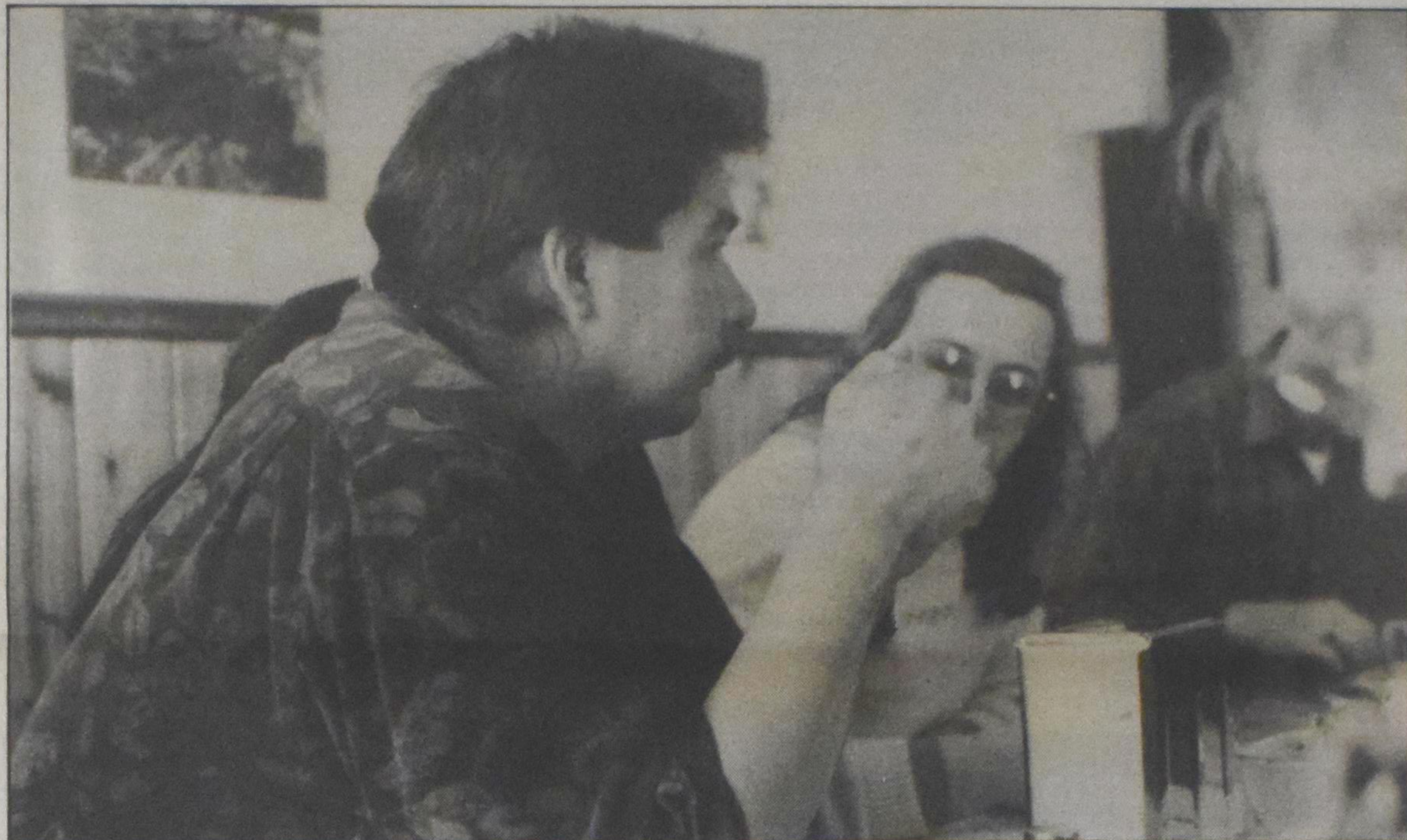
## Andrew Brouwer

GREAT WHALE, Quebec — The James Bay Hydroelectric Project is slated to be the biggest hydroelectric project in the world. Extending from the shores of James Bay in the west to the Labrador border in the east, and from the 49th parallel north to the 55th, the dams, diversions, reservoirs and roads will affect some 350,000 square kilometres, an area approximately the size of France. It could, upon completion, provide one quarter of North America's hydroelectric power.

So far, construction has been limited to the first phase of the James Bay Project, the La Grande Project. Though further construction is on hold while Quebec and the federal government battle over environmental assessment requirements, work on the Great Whale (La Grande Baleine) Project, i.e., Phase II of the James Bay Project, is slated to begin in 1999. Construction on the Nottaway-Broadback-Rupert (NBR) Project, Phase III of James Bay, is set to begin in 2011.

## Two cultures meet

Some 1,200 km northwest of Montreal the town of Great Whale is situated on a sandy ridge over the Great Whale River estuary where it flows into Hudson's Bay. The southernmost point of Inuit territory and the northernmost tip of the land of the Cree, Great Whale is the point of convergence for these two



Matthew Mukash, chief of the Whapmagoostui Cree Band.

aboriginal nations. The 500 Cree call this place Whapmagoostui; the 500 Inuit call it Kuujjuarapik.

The Cree and Inuit peoples have lived together in this area for generations, each group remaining firmly rooted in its own culture and traditions. The Cree are a people of the land, the shores and the inland waters. Their diet consists of caribou, fowl, fish

## Church ambassadors visit the Cree and Inuit of northern Quebec

### The James Bay Project: an engineer's dream, a Native's nightmare

and small animals. The Inuit are a people of the sea shores and the open waters; their diet is based on seal and beluga whale.

Our Cree hosts, the Masto family, told us that when Cree people shoot a seal they give it to the Inuit, if Inuit shoot a caribou or bear, they pass it along to the Cree.

This sharing between peoples was most touchingly brought home by a story told us by Sandy Masto. One winter, when he was a small child living with his family in the bush, there was a severe food shortage. For some reason, the caribou had not come. An Inuit family found the Cree family in the bush, half starved, and brought the children back into town with them. There, the children were clothed, fed and nurtured through the winter. In the springtime, when they were healthy again, they were returned to their parents in the bush.

## Racial segregation

The Cree and Inuit continue to live together in Great Whale but they now do so on either side of an imaginary border. With the ratification of the James Bay and Northern Quebec Agreement (JBNQA) in 1975, the town was split in half, so that the inhabitants now live in a kind of bureaucratically-imposed racial segregation.

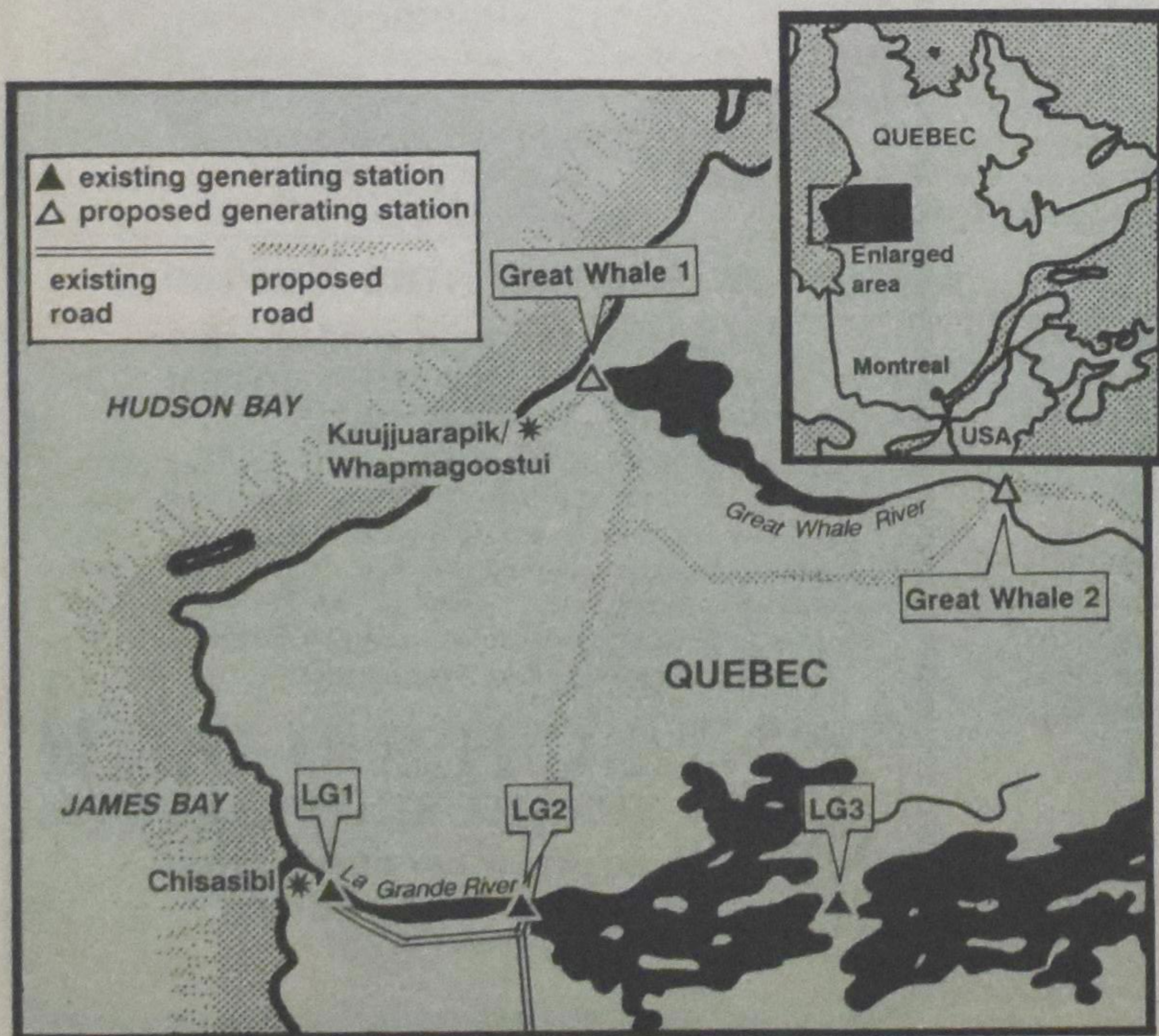
Under the JBNQA, the Inuit people are under provincial (Quebec) jurisdiction and the Cree under federal jurisdiction. This means that in this

town of 1,200 there are two of almost everything, serving either the Cree or the Inuit. Only the church is shared.

The two sides of town even look different: Cree homes have underground plumbing and basements; Inuit homes don't. The latter are built up on blocks and have septic tanks because, as Anglican priest Tom Martin put it, "the Inuit houses were designed by some bureaucrat in Quebec City who thinks that all Inuit housing is the same and is built on rock or permafrost."

On our arrival at Great Whale we met with Matthew Mukash, chief of the Whapmagoostui Band Corporation, over lunch at the restaurant/pension in Kuujjuarapik (the Inuit side of town). Matthew spoke eloquently of some of the problems facing Great Whale, but was optimistic about the future of the Cree people. He asserted that, contrary to much public perception, Cree culture and tradition are not only surviving but are experiencing a renaissance.

The Cree of Great Whale and elsewhere are coming to terms with the obstacles facing them and are working to overcome them. Ambitious education programs teach Cree children both Quebec school board curriculum and Cree culture. The Cree school board is establishing programs to send youth out into the bush with elders to learn their traditional land survival skills. And the young people are anxious to learn. At the same time, students are encouraged to pursue university education. Higher education is







Kuujuarapik: Inuit woman models traditional parka.

necessary for Native people, Matthew told us, because "there will always be that struggle" for control over their lives and over their land.

### Life in town

The current struggle with Hydro Quebec has created some problems for the community. In the past, the town was a place where the Cree gathered for one or two months of the year, in the summer. Eighty per cent of the population used to live in the bush almost year-round. When band leaders began to see how the hydro project was going to affect them, they had to mobilize their people. Because all band decisions are made on a consensus basis, it became necessary for the Cree to stay in town for a much greater part of the year to discuss the significance of the project, to take part in hearings and to develop strategies for opposition.

This sudden change of lifestyle brought with it many problems. The town had to develop an infrastructure capable of supporting a greatly increased permanent (or semi-permanent) population. Life in town has also affected the health of the Cree. Removed for long periods from their traditional sources of food, the people now eat southern food, like canned spaghetti, processed beef and white bread. The lack of those nutrients found in traditional food has left many incapable of surviving the hardships of the bush.

### Goose camp

In order to give us a glimpse of traditional Cree life on the land, our delegation was split into three groups and taken out into the bush to stay with families in their goose camps.

One of the most striking aspects of the Cree camps was the juxtaposition of the traditional and the modern. Entering our hosts' tent after the long, bumpy, frigid snowmobile ride from Great Whale, we were overwhelmed by the peacefulness and comfort of their home. A fire was roaring in the woodstove, filling the tent with a warm glow and a comforting smell of burning spruce; a few slabs of raw meat were hanging over a beam to age; an angelic-looking child, tightly wrapped in blankets, was sleeping soundly in a hammock strung from the cross beam. Mrs. Masty was sitting in the corner, smiling as she sewed something of canvas.

We sat on the spruce-bough floor and shared tea and bannock with our hosts. As we sat, we began to notice some

apparent incongruities. Behind the sleeping child was a table with a short-wave radio on it, jabbering away softly. Next to it was an alarm clock and an AM radio. There was a calendar hanging from a rough hewn spruce tent pole. Next to Mrs. Masty were a plastic cooler and a bag of cookies.

The Cree and Inuit people of Great Whale wish neither to give up their culture to assimilate with southern society, nor to make a "living museum" of their culture. As Chief Mukash put it, "We want to try to meet your culture at a half-way point," choosing to adopt some aspects of southern culture while retaining the best of the Cree traditions.

At the same time, I believe they have much to offer southern society, things that are becoming increasingly important to us as we wake up to the disasters we have perpetrated on the earth and atmosphere.

### La Grande

The La Grande complex, Phase I of the James Bay Project, provides a powerful picture of what awaits Great Whale if the second phase of James Bay goes through.

This land was, not so long ago, as beautiful and as peaceful as the Great Whale region. Just decades ago the fish could safely be eaten, there were plenty of seals and the caribou and geese followed the annual migration routes that they had used for generations. And then surveyors began to appear. Daniel Bearskin, a Cree man from Chisasibi, told us that when he was young the people called these mysterious white men "bogey men" because they came and went and moved about so secretly.

Much has happened since the arrival of these Hydro Quebec "bogey men." A road has been built from Matagami to the site of LG2, the first reservoir of the La Grande complex. Rivers have been diverted, lakes enlarged, valleys inundated. The new dams, reservoirs and diversions have introduced mercury into the water, poisoning fish; they have destroyed staging and breeding grounds of geese and songbirds ptarmigan, flooded the migration routes and food sources of birds and caribou and moose and put trap lines and sacred burial grounds under water.

We were met at the LG2 airport by Bill Baldwin, the Anglican priest of nearby Chisasibi. Bill took us to the LG2 installation and to the Hydro Quebec information centre. The 30 km road from the airport to the LG2 dam runs parallel to the dikes containing the LG2 reservoir. The 29 dikes cut through every valley, connecting hilltop to hilltop.

These dikes are needed for the reservoir, ranging in length from a few

*Explaining the way in which the James Bay treaty deals with Cree and Inuit land, Chief Mukash lays a paper napkin on the table and points to it: "They say, 'This is your land. You can do whatever you want with it — until we need the land, at which point we turn over the map with you in it.' " He folds the napkin back upon itself.*

metres to six kilometres and in height up to 60 metres. The spillway, which acts as a kind of emergency drain in case the water level of the reservoir rises too high, can handle a volume equal to twice that of the St. Lawrence River at Montreal. So far, installed capacity of the generating station is about 10,300 megawatts.

### A people ignored

Our final evening in the North was spent in the Chisasibi parish hall with eight aboriginal elders. The mood of the meeting was sombre, as the mostly Cree people responded to our questions about the La Grande Project and its effect on their lives.

Warned in the late '70s that unless they moved from their community on Fort George Island in the mouth of the La Grande River to the mainland, their town would probably be wiped out and their people drowned, the mostly Cree population "voluntarily" relocated to Chisasibi. From their new vantage point they watched, powerless, as their land was radically altered.

The people have opposed construction of the dams since 1972, said Joseph Pepabano, a tall, round-faced Cree in army fatigues. "We are against the project because of the future generations; we will never get the land, the food, the traditions back for our children." Though the James Bay and Northern Quebec Agreement stipulates that the Cree and Inuit people must be involved in decision making, Abraham Fort Chino told us wryly that "people have been giving their opinions since 1972, and we're still doing it today. We keep telling what we think of the project, but nothing's going our way."

Again and again we were told stories about flooded trap lines, poisoned fish, the potential for disaster at the dams, destroyed goose and ptarmigan feeding grounds, dirty water, ruined houses, sickness and frustration.

When we asked them to enumerate the good things that came out of the project we were met with a profound and uneasy silence.

### A recommendation

The following morning our delegation met for breakfast before catching our flight south. We had all on various occasions during our visit been asked to "tell the stories" of the James Bay Cree and Inuit peoples to "our own people down south." At our final meeting together, therefore, we discussed what we had learned and how we could share our experiences. And we developed a plan of action to address the problems we had seen and heard about.

On May 7, 1992, the church leaders issued a statement which concluded in the following recommendations:

#### 1. Environmental hearings

*We recommend comprehensive environmental hearings addressing the complex interconnections between all developments proposed in the James Bay/Hudson Bay bioregion.*

#### 2. Participation of the peoples of James Bay and Hudson Bay

*We call for full participation of the Cree and Inuit of James Bay and Hudson Bay in decisions affecting their lands.*

#### 3. Examining and changing our own lives

*We recommend that Canadians maintain and extend our participation in the world struggle to restrain the untrammelled use of energy.*

#### 4. Moratorium

*We call for a moratorium on all development projects in James Bay and Hudson Bay until Recommendations 1 and 2 have been fulfilled and there is substantial progress on Recommendation 3.*

*Andrew Brouwer is the editor of Catalyst, a publication of Citizens For Public Justice which is based in Toronto.*



Chisasibi: Abraham Fort Chino and the Rt. Rev. Chris Williams, Bishop of the Arctic.

Photos: Andrew Brouwer



# Wait for the morning: A story about Earth from creation to Pentecost

Bert Witvoet

Once, a long time ago, God was sitting in his throne in the estate of heaven thinking to himself, "I should make something. I should make something beautiful that I will enjoy for a long time." So he went outside to the river of life and scraped together a big lump of clay. He packed it and patched it and rolled it around until it became a large ball. And when he had finished shaping the ball he picked it up, lifted it in his cupped hand to his neck and shoulder, and hurled it away like a shotput, sending it spinning into outer space.

After the ball had disappeared God said to himself, "That was a good idea. I think I'll call that ball Earth." And he went inside his house to lie down.

The next day, early in the morning, God got up, walked over to the window and opened it. He wanted to see how his Earth-ball was doing. He knew that when he had hurled his ball into space he had put a curve on it, and that this curve would make Earth return to his house and pass it. And sure enough, he didn't have to wait long for Earth to come spinning and whirling back from space on its way past the house. When Earth was close enough to hear him God called out, "Good morning, Earth. How are you this morning?"

Earth stopped in its track, saw God, looked down and replied, "Reasonably well, thank you, Sir."

"That didn't sound too enthusiastic," remarked God. "Is something the matter?"

"Well," said Earth, "when you made me yesterday and hurled me into space, I said to myself, 'This is going to be fun. I am free to roam around in space, turning and spinning as I go.' But after a while I got bored. There was nothing to do but spin around. And I asked myself, 'What's the good of this?'"

"Ah, yes," said God, "I know what you mean. Come a little closer to the window."

Earth moved a little closer to the window. And God reached out to the Earth, picked up a handful of clay and began to make grass, plants, trees, fish, birds and many other kinds of animals. "There," he said, "this should be an improvement. No doubt you'll be having a lot more fun. Off with you now."

And he pushed Earth gently back into the track he had placed it on the day before. And God watched Earth take off into space, spinning and whirling, until he could not see it anymore. God said to himself "That was a good idea. I'm

glad I thought of it." And he closed the window and lay down for a rest.

The next day he got up again, opened the window and sat down on the sill, waiting for Earth to soar by once again. As soon as he saw Earth coming around the corner of the house, God called out, "Good morning, Earth. How are you this morning?"

Earth stopped, looked down and replied, "Reasonably well, thank you, Sir."

"And what's the matter this time?" asked God, realizing that Earth was not all that happy.

"Well, Sir," said Earth, "ever since you made grass and plants and trees and animals, I said to myself, 'This is going to be fun. I'll never be bored again. I can watch things grow and play.' But you know what? As I was beginning to enjoy myself, I noticed that the weeds were getting into the tulip beds and that animals were fighting each other. I even saw a few monkeys throwing coconuts at rabbits. And I asked myself,

'Who is in charge of this place, anyway?'"

"Ah, yes," said God. "Of course. We need someone to take care of you as you travel through space. Come closer to the window so I can help you."

As Earth moved closer God reached out, taking just a little bit of clay this time. And God made people. "There," he said. "These people are going to take care of my Earth-ball. They have to keep the weeds out of the tulip beds, they have to make sure that the animals don't fight and they have to love one another."

When he had finished giving his instructions to people, God nudged Earth back into its track and gave it a good push. "Off you go," he said. Earth went off spinning and God closed the window, thinking it a little cool. And he lay down for a rest.

The next morning God decided to have another look at Earth passing by. He opened the window just in time to see Earth scoot around the corner

of his house. "Good morning, Earth," said God. "And how are you this fine morning?"

Earth stopped and muttered, "Not so hot, Sir."

"Not so hot?" said God.

"What's the matter now?"

"People, that's what's the matter. Beg your pardon, Sir, I don't mean to be critical, but I'm not so sure that adding these so-called caretakers was all that much of an improvement. After we were only a few hours into space these people, instead of weeding the tulip beds and keeping the animals in check, have been fighting among themselves. And they're even making it difficult for me to breathe. They're not taking care of me at all."

"I see what you mean," said God. "This is a problem. Tell you what, though. Why don't you go spinning off into space again and in the meantime I'll do some thinking here. I should be able to come up with a solution."

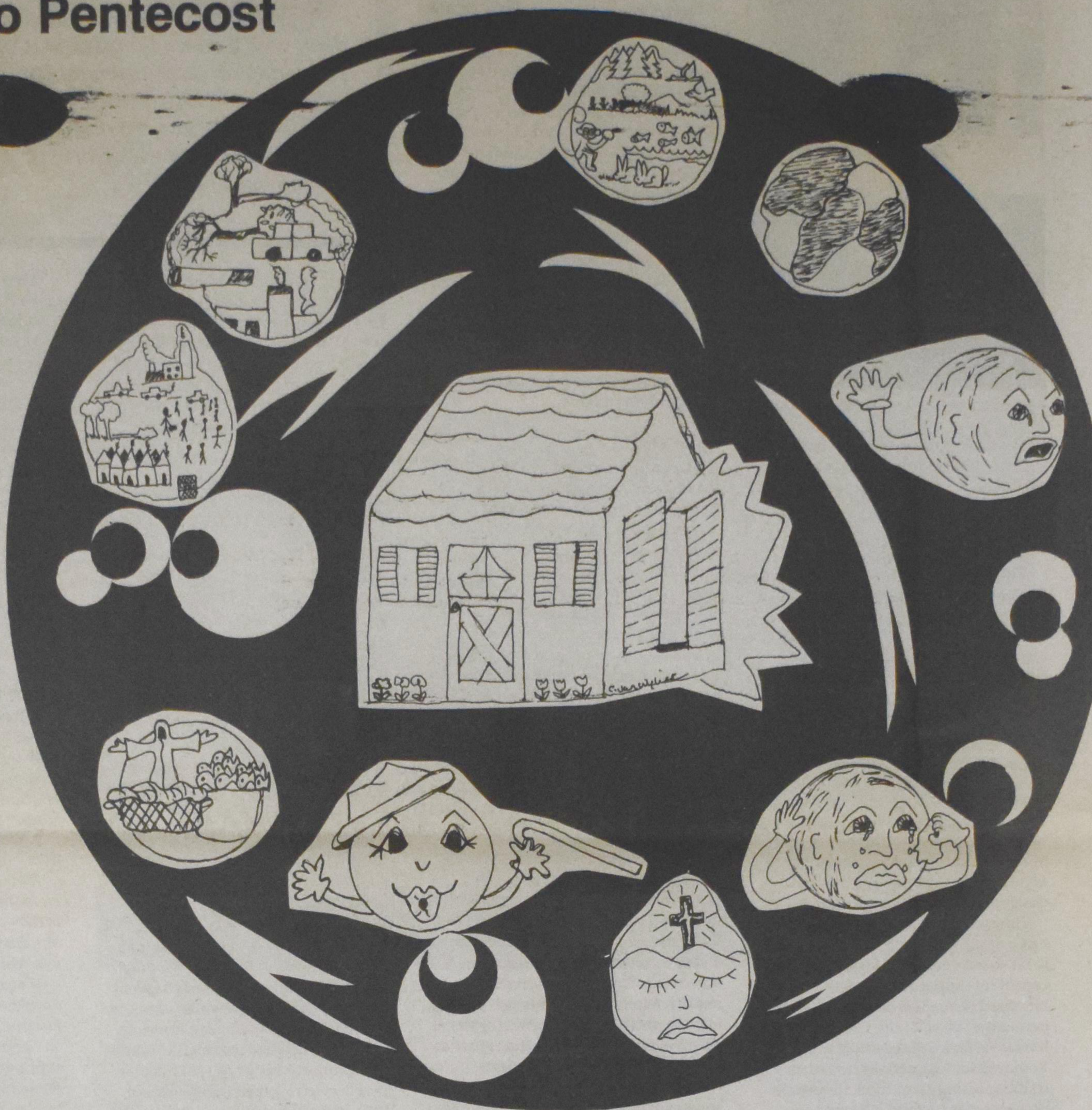
So God gave Earth a firm push, closed the window and

sat down in his chair to think over the matter of disobedient people. For several days and nights he did an awful lot of thinking.

Then one morning he decided to go back to the window and wait for Earth to pass by. God was smiling. He had apparently solved his problem.

Before he saw Earth, however, he could hear it. Earth was whistling. As soon as Earth had rounded the corner of the house God hailed it. "Good morning, Earth. I don't have to ask you how you are this morning. You seem to be in a good mood."

"I am," said Earth. "I am in a very good mood. You know what happened to me? As I was spinning around in space, passing your house several times, I got a little depressed. I didn't see you at your window and people were still fighting. But the other day I noticed that one person is doing everything you want people to do. He





...continued from p. 12

weeds the tulip beds, he tells animals not to fight and he loves everyone. He's into contact with everyone. He's a book. He's a book. He's fantastic."

"I know," said God. I told you I'd think of something."

"People call him Jesus."

Earth said.

"I know," said God. "He happens to be my son."

"Well, you can certainly be proud of him, Sir," said Earth. I don't foresee any more problems now. With a person like him around, I'm sure the other people will smarten up too. I'll be on my way now. Thanks a lot."

And with that Earth took off, not even waiting for God to give it a push.

God smiled as he watched Earth disappear behind a star. But the smile was just a little sad. Did God know something that Earth didn't know?

A few days later, while he was still in bed, God heard knocking on the window. He got up, opened the window and saw earth standing outside, obviously shaken. Tears were streaming down its face.

"What's the matter, Earth?" said God. "How come you're not whistling this morning?"

"Oh, Sir," said Earth. "You know that man Jesus I was telling you about the other day? Your son, I mean? He's dead. The people killed him. Instead of listening to him and following him they got rid of him."

"Yes," said God, "that is very sad. I am deeply hurt too. But it had to happen."

"But Sir, how can this be? You said you had thought of a solution."

"Listen to me, Earth," said God. "Don't worry about anything. You just go back to doing your thing in space and after three days we'll talk again."

"But, Sir!"

"After three days," said God, and closed the window. Earth moved slowly back into its track and sluggishly resumed its journey into space.

On the third day after this conversation, God opened the window early in the morning. He watched the sun come up in the east and he smiled. Off in the distance he could hear a faint sound, as of someone singing. The sound grew louder and louder as the "someone" came closer. It was earth, singing at the tops of its lungs.

As soon as Earth had come around the corner it saw God and ran up to him. "Good morning, God," Earth shouted. "And how are you this fine morning?"

"I'm fine, thank you, Earth. I usually am. And how are you?"

"Terrific. Just terrific. Jesus is risen! This son of yours is alive. I saw it myself with my own eyes. I couldn't believe it. He's walking around and he's talking to people."

"Aha," smiled God.

"Would you move a little closer to the window, please?"

Earth moved a little closer. And God reached out and snatched Jesus from Earth and put him down inside his house.

"What did you do that for, God?" exclaimed Earth, obviously puzzled and a little upset. "I don't understand you. Every time I think you come up with a solution, something happens and the thing changes."

"Listen carefully," said God. "I am going to keep Jesus here for a while, in my home. After all, he is my son. In the meantime, you go back to doing what you have always done. And don't worry. It may look to you as if things haven't changed. People will go on neglecting you and the plants and animals. They will go on fighting and even killing each other. Yet, there will be some who will try to do what Jesus did and be like him. Not everything will be bad. But you keep on moving and spinning around until one of these days I'm going to be here at this window."

"One fine morning you'll see me and I'll stop you. And I will return Jesus to you. He's going to set everything straight. He's going to clean up the awful mess they've made of you. All those people who keep on destroying things and fighting each other, who don't love Jesus and who don't want to do what I want them to do, we'll take them off you and send them to a place where they can't do any harm."

"And those people who love Jesus and follow him, who do my will, who look after you, they will stay, and they will live on you forever with their brother Jesus. From that time on you'll never be unhappy again."

Earth listened as God told all this but couldn't manage to become terribly happy.

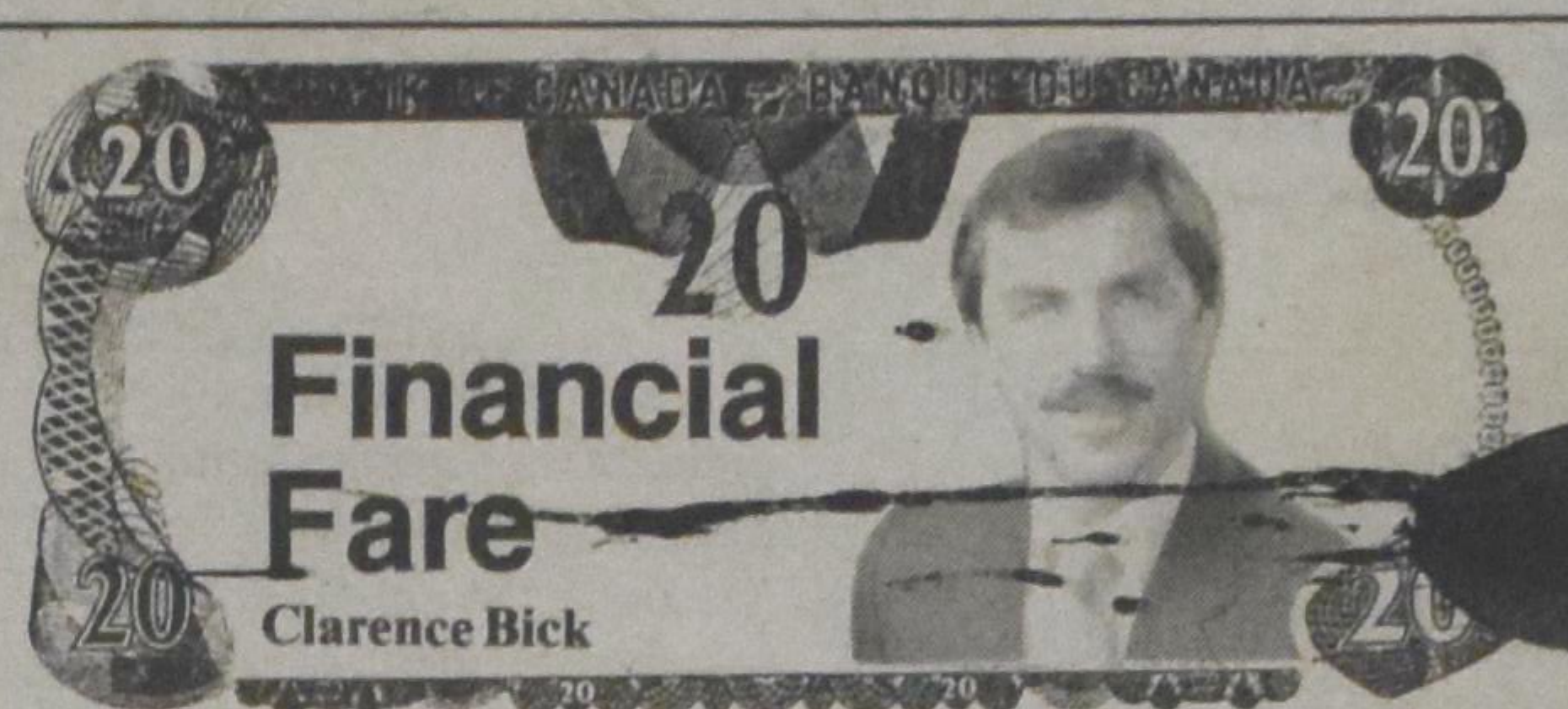
"Are you a little worried?" asked God.

"Yes, Sir," replied Earth. "I am. I'm thinking of how I have to go back into space without Jesus. And how it will seem as if nothing has ever changed."

"I understand," said God. "But do you remember how happy you were when you saw Jesus doing my will?"

"Yes, I do," said Earth.

"And do you remember how you were singing at the top of your lungs when with your own



## Life insurance: a most necessary 'evil'

Would you own a new car without getting collision insurance? Would you own a house without placing fire insurance on it? We all know the risks and financial consequences of not being insured and most of us consider insurance a pragmatic means of risk management.

A car can represent a half-year's income, and a house (without the lot) about three to four years income. In both cases the amounts are fairly significant and the financial risks are worth insuring.

When it comes to life insurance, though, people are often less pragmatic. While there can be tax planning and estate planning uses for life insurance, the focus of this column will be on the need to support dependants in the event of the death of a breadwinner.

A young couple with dependant children do more than interact, teach and influence their children — one or both are economic assets to the family because of their ability to earn an income. If you cannot afford to lose a car which represents half a year's income, how can your spouse and five-year-old child afford to lose the next 15 to 20 years of income? A person earning \$40,000 per year will earn \$600,000 over the next 15 years, without factoring in raises or inflation.

The risks are significant. One in six people that reach the age of 20 will not make it to age 65. The risk of your house burning down is less than one in six. When you consider the probability of the death of an income earner and the financial consequences to the family, life insurance is probably the most important insurance available.

The following are the most common excuses given for not seriously considering life insurance, and the pragmatic responses.

• **"Don't worry, my wife/husband will remarry if I die."**

The reality is that the majority of widows and widowers with dependant children do not remarry within the first 10 years. While it is possible that they will re-marry, this cannot be counted on.

• **"My spouse can go back to work."**

This has to be one of the most selfish responses possible, and it usually comes from the husband of a one-income family. The couple chose to have the mother stay home to "properly raise the children." However, if he dies and the surviving wife/mother now has to do the job of both parents, she must also have the burden of working full-time. This is not only illogical, but also unfair to her and the children. Based on the burden of parenting falling to one person, the surviving spouse should cut back on the hours worked so as to properly raise the children.

• **"Our mortgage is insured, so my spouse will be able to keep the house."**

This is just plain silly. Mortgage payments have never used up 100 per cent of a person's income. Simply paying off the mortgage reduces by a fraction the income still needed by the dependants.

• **"I don't feel like paying premiums to leave someone a lot of money."**

If you were suddenly handed \$400,000, you would have a windfall. But don't underestimate the economic value of your ability to work. At 10 per cent, the earnings on \$400,000 simply replace a \$40,000 earned income. Maintaining an income level does not make the surviving spouse rich.

• **"I probably won't die, which means the premiums are wasted."**

Lets hope so — we don't start families expecting to die a few years later. We also don't expect our houses to burn down, but gladly pay the premiums for years and are quite happy when those premiums are wasted because our house did not burn.

For many, life insurance is not a pleasant topic. It is one thing to reflect on our mortality, but another to consider dying before we have lived a long full life. But that possibility is what makes a pragmatic approach to life insurance so important. The type of insurance, the amount of coverage and other variables will be discussed another time.

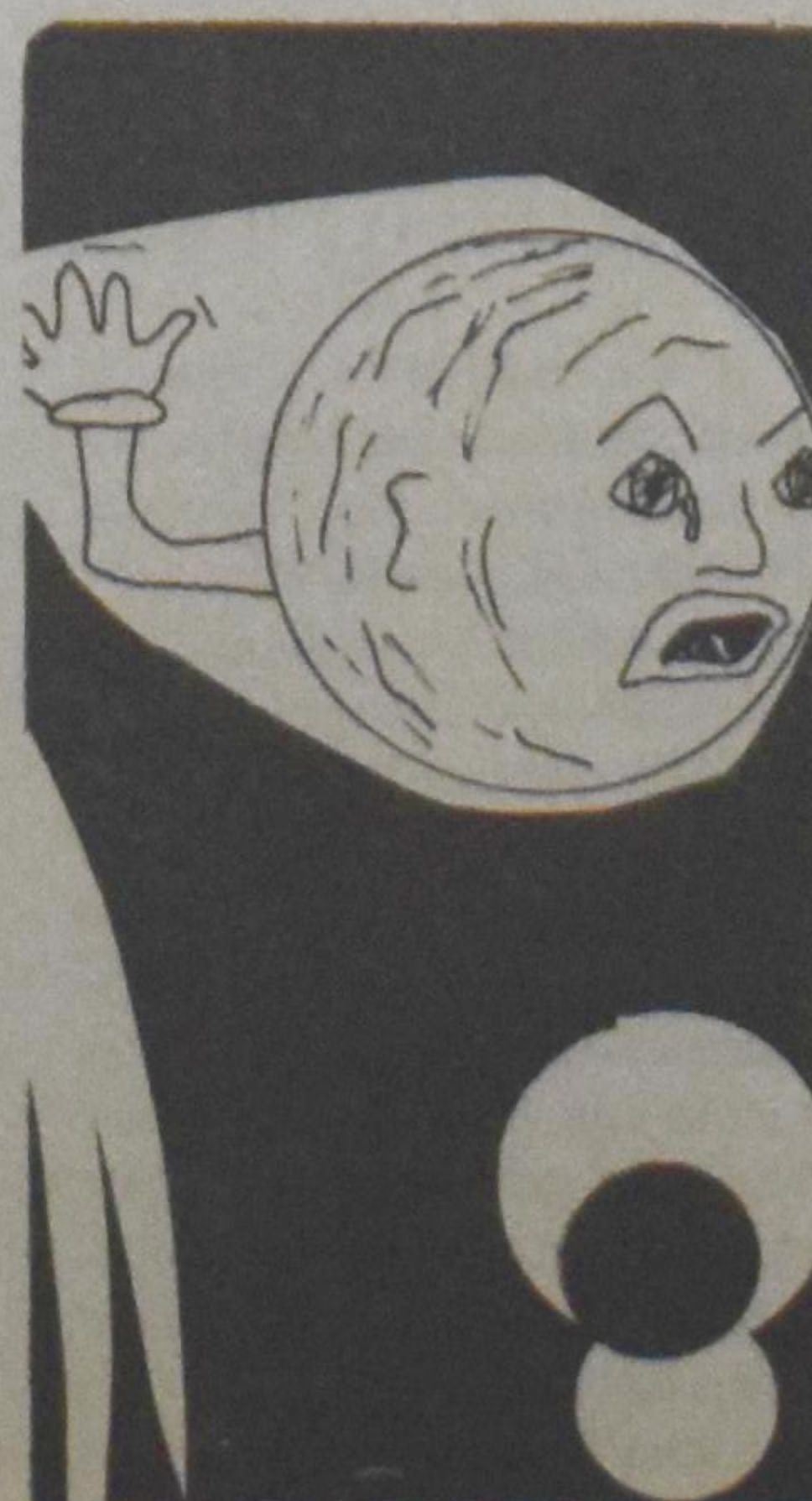
*Clarence Bick is a financial planner in Ancaster, Ont.*

eyes you saw Jesus rise from the grave?"

"I'll never forget that moment, Sir. I was really happy then."

"Good. Keep on thinking of that moment and how that was the real turning point in your life as Earth. Things will never be the same again for you after Jesus' resurrection. Just keep on thinking of how Jesus arose. That will give you courage. And wait for the morning when I will be here again at this window; wait for the morning."

"Yes, Sir," said Earth, wiping a tear from its face and trying to look brave. "Thank you. And see you real soon." And with that, it went back into its track. Earth turned to look



at God once more. "How about a little push, Sir?"

"I'll blow you on your way this time," smiled God. And as he leaned out the window, he took a deep breath and whooshed his Earth-ball with his warm, comforting breath, sending it into the track of ages that winds through stars and planets and circles around the house of God.

Before he lay down for a final rest, God paused a moment. He could hear Earth singing bravely as it went spinning through space: "He is risen, he is risen; Christ the Lord is risen today."

Then God closed the window of heaven for one last time.



Books

Robert VanderVennen, page editor

Enchanting art from a young painter



*A Young Painter: The Life and Paintings of Wang Yani — China's Extraordinary Young Artist*, by Zheng Zehnsun and Alice Low. Richmond Hill, Ont.: Scholastic, 1991. Hardcover, 80 pp., \$19.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

*A Young Painter* is the story of an unassuming yet remarkable teenager. Born in China in 1975, Wang Yani loves to paint. What is remarkable is that she has been declared a national treasure. Some refer to her as the "Picasso of China." Already at the age of two Yani began "scribbling" in her father's art studio. As she grew and developed, so did her artistic abilities. Recognizing in his daughter an extraordinary talent, Yani's father encouraged her and gave her every opportunity to develop her talents.

By the time she was four

years old Yani's paintings were already being exhibited in major art exhibitions throughout China. Since then Yani has completed well over 10,000 paintings and has had solo exhibitions of her work in Great Britain, the United States, Japan and Germany.

*A Young Painter* is a fascinating account of Yani's life. Readers will get a glimpse of Yani's daily life while on tour. They will meet Yani's father and learn how he lovingly nurtured his daughter so as not to exploit her, yet at the same time helping her develop her gift. Yani is largely self-taught.

Monkeys fascinate her

Yani's works consist mainly of the things she loves best: animals, flowers and the spectacular countryside in which she grew up. Of particular interest to Yani are monkeys. She has painted hundreds of pictures of them.

One of Yani's favourite pictures is a scroll painting called "A Hundred Monkeys." Yani explains that in it she has included herself as a monkey playing with Wang Xiangy (her brother). This painting is very large (approximately 12 x 35 feet) and in four hours Yani had painted 112 monkeys in various postures and with different expressions on their faces.

Although highly individual, Yani's painting technique is influenced by traditional Japanese painting. It stresses brush and ink techniques. An appendix gives clear and concise information on the tools, styles and techniques of Chinese painting. A glossary of Chinese terms and an index are also provided.

*A Young Painter* is superbly laid out. It contains 50 full-colour reproductions and many photographs of Yani. Each painting is accompanied by a caption stating the painting's title, Yani's age when she painted it, its size, and a short explanation about the work.

Using one's gifts

Aptly subtitled *The Life and Paintings of Wang Yani — China's Extraordinary Young Artist*, this volume is truly inspiring. How encouraging to find in Wang Yani someone with whom young readers can identify — an ordinary child who is using her inborn talents. Perhaps they too will feel compelled to look at their own gifts and seek to express them. Herein lies the strength of this volume.

*A Young Painter* was written for readers of all ages. It's fine art work and the stories behind them will be sure to engage anyone who has the opportunity to pick up the book. *A Young Painter* is a beautifully bound volume. Its colour photographs and reproductions of Yani's finest paintings make it a "coffee table" book for young people.

Living in Rome during Nero's time

*Quintus*, by R. Weerstand; translated from Dutch by C. Bonker. Kelmscott, Western Australia: Pro Ecclesia Publishers, 1991. Distributed by Inheritance Publications, Neerlandia, Alberta. Softcover, 113 pp., \$9.95. Reviewed by Robert VanderVennen.

This story about the persecution of Christians at the time of Emperor Nero is one of a growing shelf of Christian fictional books translated from Dutch and made available to us by Inheritance Publications.

It's an exciting story about a young Roman man who finds a job at the tentmaking shop of Priscilla and Aquila. His Roman ethos is confronted by the radically different way of these Christians. The killing of gladiators in the Colosseum, the debauchery of Nero and the great fire in which the people dearest to Quintus die, all bring him to a crisis of faith, the end of which you can guess without much effort.

This is a painless way to learn some history, secular and Christian, though it is aimed at teaching a moral lesson, so you

can't be sure the history is not exaggerated. The story moves well, though a few times it is interrupted by some sermonizing. The translation is smooth.

I have some mixed feelings about these books. They won't be candidates for the Governor General's Award, but probably many young teenagers will enjoy reading them. Very possibly many older readers of this newspaper read these books in their youth. Maybe your children or grandchildren will like these books, and if they do they will benefit from them.



Friends of God

Wayne Brouwer

The 'eyes' have it

*"As the eyes of slaves look to the hand of their master, as the eyes of a maid look to the hand of her mistress so our eyes look to the Lord our God, till he shows us his mercy" (Psalm 123: 2).*

Once when Hendrik Ibsen, the Norwegian playwright, was travelling in Rome, he noticed a crowd of people gathered around a large red poster. They were talking rather excitedly among themselves about the message it announced, so he reached into his coat pocket for his eyeglasses. Only then did he realize that he'd left them back at his hotel.

So he turned to the fellow next to him. "Sir," he said, "could you please tell me what that sign says. I've forgotten my glasses."

"Sorry, Signore!" said the other, "I don't know how to read either!"

Open the windows

Eyes are marvelous windows. Jesus called them the lamp of the body. Emerson said that a person's eyes "indicate the antiquity of the soul." George Herbert spoke of the power of the eyes when he remarked that they "have one language everywhere."

That's the insight of the poet in Psalm 123 as well. How should we posture ourselves in prayer? Well, he says, remember the last time your slave bowed before you? Remember the trust, the searching, the readiness to help reflected in the eyes of your maid? Remember the dependence and submission you took for granted? If you do, then you're well on your way to finding the attitude of your soul when you approach God.

Choose the target

Eyes need to be trained, of course. Moshe Dayan, the famous Israeli soldier and statesman, wore a trademark black eyepatch over the eye that he'd damaged in combat. Once when he was speeding along like Jehu, Israeli police stopped him. He talked himself out of a fine when he said, "I have only one eye. What do you want me to watch — the speedometer or the road?"

His humour is true in this sense: we cannot focus everywhere. And where we decide to settle our eyes is as much determined by our hearts as it is by our heads.

So with prayer. The "eyes" have it. And they get it from the heart.

Find the focus

One thing more. Glasses are a necessary evil for me. I can't get along without them. Our youngest daughter once told me I was lucky in that way, because at night I take them off when I go to bed. She was sure I could never have bad dreams, because without my glasses, I couldn't see the monsters chasing me! Isn't that interesting wisdom?

Her comment is certainly right in this: we can't see what we don't bring clearly into focus. No servant will serve his or her master without keeping an eye on his location and circumstances and desires. We see what we want to see. And that we focus on.

But the opposite is also true. The last verses of Psalm 123 talk about troubles and enemies that have long produced anxiety and dread. Now, however, he expects them to go away. Why? Because they vanish in an instant, as if by magic? No! Rather because he changes his focus. He deliberately removes the glasses that forced him to gaze on them for too long. And then he finds his new focus on God in prayer.

The "eyes" have it. And they find it. And they show it. How's your eyesight?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



Advice/ Poetry



Peter and Marja  
are



Dear P&M:

*I always enjoy your insightful and thought-provoking comments but I was rather disturbed by your response to "Test-Tube Babies" (March 27, 1992). You stated that because a human embryo cannot grow and mature unless it is implanted in its mother's womb, our ethical obligations to that embryo are different than towards an implanted embryo.*

*It is a privilege that our creator has included us in the ongoing process of human creation. When we choose to participate in procreation either through natural or medical means, we enter into a relationship of responsibility towards any human beings that are created as a result of our actions. That relationship is ratified by that new child's humanity, not by her ability to survive any conditions imposed on her. There is no difference, therefore, between removing this tiny child from the nurturing environment of her mother's womb and denying her entry into her mother's womb. In both cases this living child depends on our love, care and protection for survival.*

*As pro-life Christians we need to test our options and actions with the plumb lines of logic and consistency. Each of our opinions and actions must stand on the basic principle that every member of the human family is worthy of love, care and protection. Consistent adherence to such a principle has led many Christians to question the use of abortifacient forms of birth control, e.g., inter-uterine devices (IUDs) and the low hormone level contraceptive pills available today, and the use of fertility enhancement techniques such as test-tube fertilization which requires the discarding of some human lives.*

*It is interesting to note that although these techniques have brought many dear little ones into our lives, couples who struggle with infertility have raised the question whether these techniques are more bane than boon. In fact these techniques have led to an ongoing state of mourning for many infertile couples rather than allowing them to naturally go through the mourning stages of denial, anger and acceptance that often accompany infertility. I think specifically of one friend who says part of her dies every time her period comes and of another couple who lost their house because of the financial cost of the fertility program in which they participated.*

*Compassion for those struggling with infertility does not require us to accept medical technology's "answers" with all their ethical and other ramifications.*

Dear More Bane Than Boon:

*You see an unattached fertilized egg as a living child. We don't. We see it as a zygote outside the mother's womb which has the potential for developing into a human being if it is able to attach itself to the lining of the uterus. It is not uncommon for a fertilized egg to be flushed out unbeknownst to the woman,*

an event that is totally different physically, emotionally and ethically than miscarriage or aborting a child.

The May 22, 1992, issue of *Calvinist Contact* featured coverage of the Templeton Foundation lecture by Dr. Gareth Jones, a highly regarded Christian medical ethicist and professor of anatomy at the University of Otago in Dunedin, New Zealand. This article included the following paragraphs directly relevant to today's column:

"At present only about 40 per cent of human embryos, for one reason or another, are born," he said. The majority of them, only a few days after fertilization, are spontaneously aborted, and the mother has been unaware that she has been pregnant briefly.

"These 'doomed embryos' cannot be equated with a child or adult. We must treat them with respect and may not demean them," he said. But he thinks that the loss of some new embryos through the process of *in vitro* fertilization is not ethically different from their spontaneous loss in the mother's body. It is not 'homicide', he says.

"The development of Jesus through the embryo and fetus stage accents their importance in a Christian view. The Bible shows that human fertilization is a gift from God, not a purely human act.

"But," says Jones, "I would suggest that there is no biblical evidence that God has called early embryos (subsequently to be spontaneously aborted) to be his, or that they are known to him in some special way prior to their premature destruction. The biblical writers are silent on such matters, and we do well to respect their silence."

Up to a point, we empathize with the couple who lost their house to the expense of a fertilization program. The principle of human responsibility, however, applies to this situation, too. Desire for a child does not excuse irresponsible money management.

You are certainly entitled to your position and we appreciate your thoughts on this complex ethical issue. We continue to believe, however, that doctors and couples involved in fertilization programs are not killing human lives when they select some fertilized eggs and discard others.

Dear Readers:

We have two letters left in our file. Your columnists face a temporary layoff unless you write soon.

Write to: P&M  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON L2W 1A1

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.*

Beginning

With our breath  
on the window of heaven  
hands pressed against the glass  
we peer  
uncomprehending  
through the frame of time  
beyond our beginnings  
to this world  
wrapped in the folds  
of the universe.

Trying to perceive God  
breaking a crumb of eternity  
into a slice of time

Sharing with us  
the Genesis snapshots

of the Spirit hovering  
lovingly  
over the shapeless earth  
like a brooding bird

of God holding in his hands  
this mass  
separating it like an egg  
into light and darkness  
morning and evening  
a pattern of time  
not yet ruled by the structure  
of the sun  
or the measure of the moon

of God's voice shattering the deeps  
dividing  
water  
above  
and beneath  
with a girdle of sky

the sphere expanding  
cradled in the arms  
of the master craftsman  
separating land masses  
gathering water together  
covering the barrenness  
in reproducing green

the fourth day still dawns  
without the morning sun  
or graceful glance of moon or stars  
"to mark the seasons, days and years"

We fog the glass  
with our finite distress  
pitting our perception of creation  
and our perception of evolution  
against our inability  
to comprehend  
God's handiwork

losing glimpses of God  
because geologists  
study his creation

observing carbon datings  
that perhaps confirm  
the eternal element  
before God set the clock  
of earth time in motion  
with the creation  
of the sun  
and moon

Snapshot 1992  
God cradles the church  
in his arms  
He watches with delight  
our desire to understand  
more of his creation

His heartbeat thunders  
in our ears  
with the pain of disunity

His infinite love  
transcends  
our finite conclusions.

Linda Siebenga



## 'Do church apologies to Natives lead to changes?' asks prof

Bill Fledderus

EDMONTON — Since the United Church made a formal apology to Canada's Native peoples in 1987, various other churches have made public apologies of their own. David Long, an assistant professor of sociology at The King's College, believes these apologies could signal a fundamental change in Native-church relations.

"The apologies say, 'We assumed things about you. We presumed to speak for you and to make decisions on your behalf. We judged you. We are sorry. We'd like to rebuild our relationship based on a new attempt to accept you as our equals,'" says Long.

Curiously, Native organizations have acknowledged the apologies but they have not accepted them. Recently, Native leader Sam Bull made explicit the reasoning behind this response: "We're tired of promises and treaties — we want action!"

Nevertheless, the number of apologies is rising. The Oblates, a Catholic order, published an apology early this year, as did the Mennonite Central Committee (MCC) of Canada. This year's apologies have often referred to the 500-year legacy of the year 1492, when Columbus first arrived in the Americas (see sidebar).

"These apologies are a public expression of repentance," says Long, "since they acknowledge the negative ways in which many residential school programs and mission efforts contributed to the current

spiritual, cultural, legal, economic and political suffering of many of Canada's Native peoples."

### Residential schools

The migration of skilled whites into Native areas since the arrival of Columbus has been a chapter of history in which the validity of Native culture was denied, says Long.

He points to the history of residential schooling in Canada, in which Natives were often punished for speaking their own languages. The whites' belief in their own superiority was pernicious, he says.

The schools were an attempt by the government to assimilate Natives into white society, by the churches to force Natives to convert to Christianity and by the Natives to acquire the skills necessary for survival in a new age.

It was never the Natives' main goal to acquire white culture, says Long. He points to letters written by chiefs during the establishment of the schools, who, though accepting the schools as a necessary evil, emphatically stated they didn't want white culture.

"Many were concerned about retaining their Native identity," says Long, "but the whites were just as interested in eroding it."

### Repentance must produce fruit

Assuming that true repentance involves a change in attitude and behaviour, Long intends to do some summer

research to find out how churches may be carrying through on their promises, "whether that be by incorporating Native cultural expression into their worship style, by providing cross-cultural information sessions, by promoting Native leadership in the church, by thinking about 'home missions' in terms of the physical needs of Natives — whatever form repentance may take."

"These apologies could be a sign that Natives and non-Native Christians are going back to square one and trying to build mutual relationships," says Long.

Both sides will have to realize that people are changed by mutual relationships, he points out. His academic interest is in seeing those changes occur and documenting them. He also feels a need to compile some reliable figures on residential schooling.

"There are virtually no complete records of who or how many attended," says Long, "so it seems that someone (me) has to take the time to try to put the numbers together from a variety of haphazard sources (various church archives, government documents, etc.)."

"A significant part of the difficulty in knowing how to respond to the problems generated (in many respects) by residential schooling lies in the uncertainty everyone has of how many were affected, who was affected and precisely how individuals were affected," explains Long.

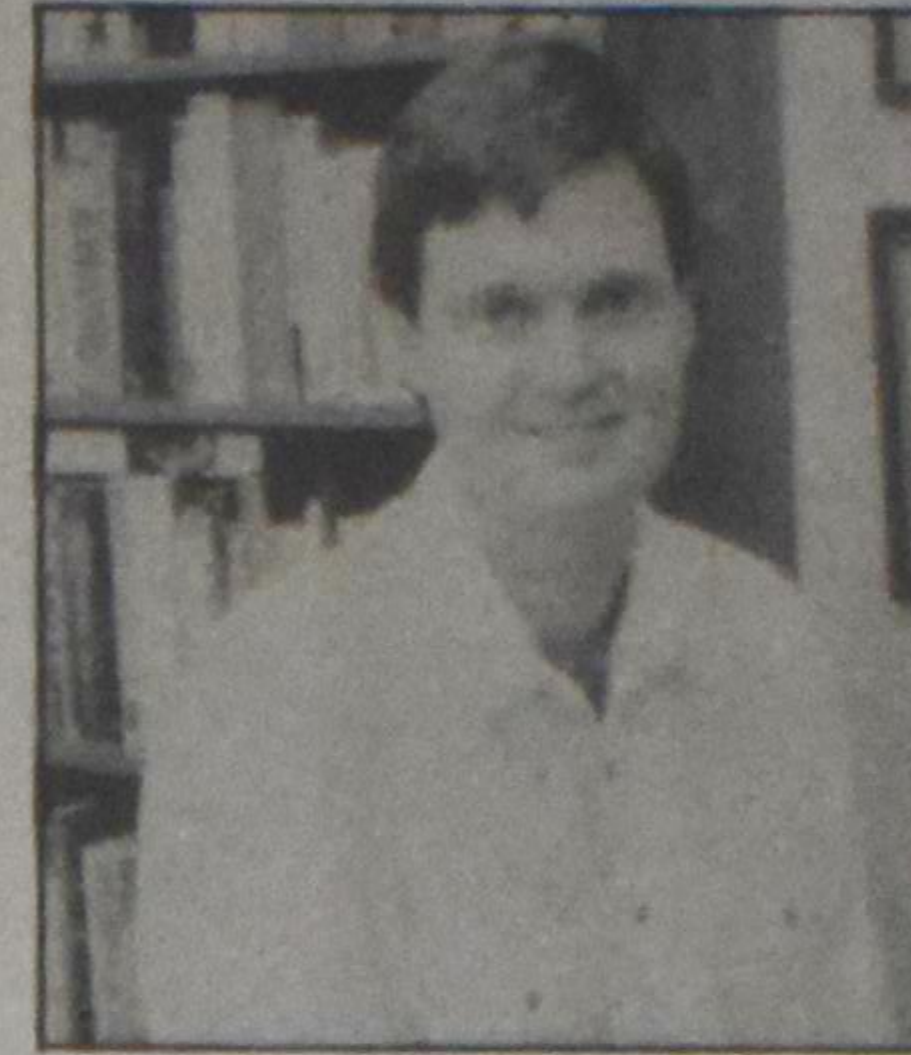


Photo: courtesy King's College  
David Long says we must accept Natives before we do anything else.

The church apologies are meant to foster reconciliation between Natives and Christians, but many Christians still have a lot to do before reconciliation can get very far, says Long.

"We need to admit that we know very little about the spiritual, cultural, social, economic and political experiences which often divide us," says Long.

As Manitoba MLA Elijah Harper recently pointed out,

"Many Canadians don't even know that aboriginal people didn't have the right to vote in federal elections until 1960."

Long points to a saying by Ovide Mercredi, Grand Chief of the Assembly of First Nations: "We don't need the support of white people in Canada; what we need is to be accepted."

Long says that though church apologies show churches intend to work towards understanding and support for Natives, "acceptance must come first. Christians must accept Natives as imagebearers of God. Only then can we ask them if they want our help."

"If they do ask for our help, we must also realize that the church's task of 'kneeling at the bedside of the wounded' means more than bathing their wounds," says Long. "It also means sharing their pain and serving them in ways which will bring spiritual, emotional, physical and material healing."

### Text of an apology

The apology published Jan. 18, 1992, by the Mennonite Central Committee (MCC) is typical. The *Mennonite Reporter* described the document, addressed to Natives, in this way:

*MCC Canada asks forgiveness for "sanctioning the conquest of land and domination of you and your ancestors," for "not having fully recognized the humanity and dignity of aboriginal peoples," for having endorsed, "by our silence ... the cruel treatment of aboriginal peoples," for having been "unwilling or unable to separate the intertwined goals of God,*

*gold and imperial glory;" and for having supported a "false notion of cultural superiority as rationale for forceful takeover."*

*MCC Canada will work with Native people "for the just and honourable fulfillment of outstanding obligations related to land," and "the resolution of conflicts over industrial development."*

*In issuing the statement, MCC Canada acknowledged that "there is an alternate view of the Columbus story" and committed itself to "teaching the truth about events in the 500 years since Columbus" in 1992 and beyond.*

## Teachers bring Sam McGee, Asterix and Weird Al to school

Bill Fledderus

SMITHERS, B.C. — Imagine an English teacher

taking students on a field trip. Most people would imagine the class visiting a library, but at

Bulkley Valley Christian School, the teacher takes them into the woods.

Grade 8 teacher Curt Gesch explains: "A day in advance, I warn students to dress warmly the next day. The morning of the trip, I sneak into a small wooded section behind the school and ready a campfire.

"When class begins, I tell the students that they must follow me in absolute silence. Quietly we march into the woods, and without a word I light the fire. When the wood starts to crackle, I recite Robert Service's poem 'The Cremation of Sam McGee,' which I have memorized.

"Afterwards, we talk about the poem, about being cold, about the sub-Arctic. Grade-8 students always have lots of stories to share. Then I hand out copies of some other Service poems which we read

while shivering around the fire."

### Fun and feeling

Gesch and Peter Schopfer, another Bulkley Valley teacher, have published a small booklet of teacher aids in which they describe some alternatives to conventional instruction methods. They say the Service-fire lesson, which they call "Don't make an ash of yerself," allows students not only to hear and read Robert Service poems, but also to experience them.

Other Gesch-Schopfer suggestions for making learning fun include: studying the comic book characters Asterix and Obelix to learn about the Celtic influence in history; having poetry tea parties in order to learn that poetry can be fun and a socially-shared activity; studying the Weird Al

Yankovic movie *UHF* to learn to appreciate satire and to spot phoniness, exhibitionism and trite plots; and holding a "world expert science symposium" for parents in which each student is given two minutes to speak about a previously-researched element of the periodic table.

What will they think of next? Perhaps Gesch and Schopfer will take their classes and disappear into the woods for a few months to talk about the reclusive naturalist Henry David Thoreau.

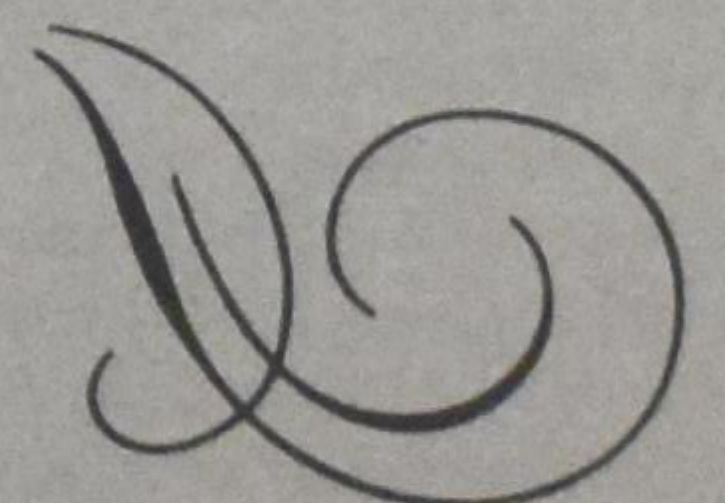
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We wish our daughter and sister many congratulations on June 6, 1992.</div><div>Happy 40th birthday</div><div>ALICE VANDERKOOY</div><div>With love and embraces:</div><div>Jack &amp; Bep Vanderkooy (parents)</div><div>Jack &amp; Joan Vanderkooy</div><div>Matthew, Janelle, Allison, Melissa, Hannah</div><div>Kaes &amp; Corry Vanderkooy</div><div>Miriam, Carolyn, Joanna, Angela</div><div>Herman &amp; Pat Vanderkooy</div><div>Jennifer, Anna, Helen</div><div>Miriam &amp; Richard Hellinga</div><div>Hanako</div><div>Paul &amp; Susan Vanderkooy</div><div>Ryan, Danielle, Sarah</div><div>Home address: 92 Golfdown Rd., Unit 8, Rexdale, ON M9W 2H7</div></div>	<div><div>WINTER-STEENBEEK:</div><div>With joy and thanksgiving to God, Ben and Julie Winter announce the forthcoming marriage of their daughter</div><div>MARY-JO</div><div>to</div><div>MICHAEL ALEXANDER</div><div>son of Andrew and Ina Steenbeek. The ceremony will take place on Saturday, June 6, 1992, D.V., at 2 p.m. at the Chr. Ref. Church, Fruitland, Ont., Rev. G. Veeneman officiating.</div><div></div><div>Anniversaries</div></div>	<div></div> <div><div>Congratulations to Harvey and Joyce Haanstra (nee Vander Wal) on the occasion of their 45th wedding anniversary!</div></div>	<div><div>BreezandDunnville</div><div>1947June 121992</div><div>With thankfulness to God for his love and faithfulness, we celebrate the 45th wedding anniversary of our dear parents and grandparents</div><div>HARVEY and JOYCE HAANSTRA</div><div>(nee Vander Wal)</div><div>May our Lord continue to bless and keep you in his care.</div><div>Love and congratulations from your children and grandchildren:</div><div>Effie &amp; Bert Struyk — Gowanstown, Ont.</div><div>Sandra, Patrick, Lily, Cathy, Michael, Paul, Julie</div><div>John &amp; Debbie Haanstra — Caistor Centre, Ont.</div><div>Marsha, Ron, Daryl, Adrian, Steven, Leanne, Karen, Daniel</div><div>Martha &amp; Wayne Vander Wier — Smithville, Ont.</div><div>Jolene, Barbara, Ivan, Calvin, Dianne</div><div>Liz &amp; Jeremy Van Duyvendyk — Frankford, Ont.</div><div>Stephanie, Nico, Kristi</div><div>Jerry &amp; Jane Haanstra — Vinemount, Ont.</div><div>Jennifer, Jason, Janine, Janelle, Janice</div><div>Joyce Haanstra — Paris, Ont.</div><div>Harvey &amp; Hilda Haanstra — Hagersville, Ont.</div><div>Harvey Jr., Heather</div><div>Anita &amp; John Kuipery — St. Catharines, Ont.</div><div>Kevin, Richard, Lisa</div><div>Nelly &amp; Jim De Klerk — Dunnville, Ont.</div><div>Christopher, Tammy, Lindsey, Allen, Derrick</div><div>An open house reception will be held in the gym of the Dunnville Chr. School, Robinson Rd., Dunnville, Ont., on Saturday, June 13, 1992, from 7:30 to 10 p.m. Program begins at 8 p.m.</div><div>All family and friends are hereby invited to this special evening.</div><div>Best wishes only, please!</div><div>Home address: R.R. 9, Dunnville, ON N1A 2W8</div><div>"The eternal God is your refuge" (Deut. 35: 27).</div><div>1967June 211992</div><div>With thankfulness to God we rejoice, with our children, on the occasion of our 25th wedding anniversary. Our God has proven himself to be our refuge and we praise him for the many blessings he has given us through the years.</div><div>KOR and ANN OUDMAN</div><div>Cliff</div><div>Harry</div><div>Ken and Jen</div><div>Come and celebrate this happy occasion with us.</div><div>Open house will be held, D.V., on June 20, 1992, from 7:30 - 9:30 p.m. at the Ebenezer Chr. School in St. Thomas, Ont., 77 Fairview Ave.</div><div>Home address: R.R. #3, Shedden, ON N0L 2E0</div></div>
<div>Thanks</div> <div><div>SEFFINGA:</div><div>We would like to thank everyone who helped us celebrate our 50th wedding anniversary. Special thanks to our children and their families for making it a day that will remain in our memories for a long time. Above all we thank and praise God for having given us such a special day.</div><div>John and Theresa Seffinga.</div><div>SNIP:</div><div>Clarence (Klaas) and Martha (Martje) Snip are very grateful for the many cards, flowers, best wishes and prayers on the occasion of our 50th anniversary. Also in the time of illness and therefore disappointment. We praise God above all for his blessings and healing. Thank you children for all your work and love! "Soli Deo Gloria."</div><div>R.R. #1, Dunnville, ON N1A 2W1</div></div>	<div><div>Marriages</div><div><div>GELEYNSE-HEKMAN:</div><div>Bart and Joyce GeleyNSE, along with their friends, Don and Martha Hekman, are pleased to announce the marriage of their children,</div><div>LUKE</div><div>and</div><div>PHYLLIS</div><div>We believe the Lord has brought them together and we hope to celebrate with them as they exchange their vows, the Lord willing, on Saturday, June 13, 1992, at Community Chr. Ref. Church in Dixon's Corners.</div></div><div><div>Marriages</div><div><div>KNIP-REINDERS:</div><div>MRS. KAREN KNIP</div><div>and</div><div>MR. HENRY REINDERS</div><div>together with their children are happy to announce their forthcoming marriage.</div><div>The ceremony will take place, D.V., at 12 noon, on Saturday, June 13, 1992, at the Exeter Chr. Ref. Church, Main Street North, Exeter.</div><div>Reception will be held at the Royal Canadian Legion Hall from 4-6 p.m., 316 William Street South, Exeter. Best wishes only.</div><div>Future address: Mr. and Mrs. Henry Reinders, 25 Sherwood Crescent, Exeter, ON N0M 1S1</div><div>RHEBERGEN-KOENE:</div><div>Praising God, Henry and Lenie Rhebergen of Baltimore, Ont., and Isaac and Antoinette Koene of Bowmanville, Ont., announce the forthcoming marriage of</div><div>CHRISTINA ELIZABETH</div><div>and</div><div>DAVID JAN</div><div>The ceremony will take place on Saturday, June 27, 1992, at 12:30 p.m. in the Chr. Ref. Church of Cobourg, Ont., D.V.</div></div><div><div>For Rent</div><div>Fully furnished basement apartment available immediately in London, Ont., near Fanshawe College. Ideal for one or two students. All utilities included, except telephone. Call Georgina Schinkel (519) 452-1897.</div></div></div></div>	<div><div>RotterdamHamilton</div><div>1942June 171992</div><div>With joy and thanksgiving to the Lord for His constant faithfulness we announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,</div><div>PIETER J. and ADRIANA IPEMA</div><div>(nee Schippers)</div><div>We thank God for giving us parents who by their example showed us the value of Christian service by so willingly and endlessly giving of their time and talents to the church, schools, family, friends and the community. Thanks and congratulations Mom and Dad, Grandma and Grandpa from:</div><div>Wilma Sweets — Brantford, Ont.</div><div>Jeannette &amp; Tom, Yvonne, Edward Regina &amp; Bill Wagter — Dunnville, Ont.</div><div>Brian &amp; Brenda, Audrey, Douglas, Michael, Christina</div><div>Margaret &amp; Bill Gerrits — Wellandport, Ont.</div><div>Richard &amp; Laura, Carol &amp; Mike, Beverly, Debbie</div><div>Bob &amp; Judy Ipema — California, U.S.A.</div><div>Pieter &amp; Isabella Ipema — Dundas, Ont.</div><div>Torrienne</div><div>Frans &amp; Wilma Ipema — Dunnville, Ont.</div><div>Tarra, Angela, Rachel, Jennifer, Joshua</div><div>Arthur Ipema and Lori (girlfriend) and five great-grandchildren.</div><div>Open house on Wednesday, June 17, 1992, from 2-5 p.m. at the Welling-Stone Home in Hamilton, Ont.</div><div>Home address: 1415 Upper Wellington, Apt. 124, Hamilton, ON L9B 5E8</div></div>	<div><div>Aduard, Gr.Telkwa, B.C.</div><div>1947May 291992</div><div>"The Lord is my shepherd, I shall not want" (Ps. 23: 1).</div><div>With praise and thanks to God, we remember that our parents,</div><div>PIETER and AUKTJE OOSTERHOFF</div><div>(nee Bosch)</div><div>have been married for 45 years. We thank the Lord for them and pray that the Lord will continue to bless them and keep them in his care.</div><div>Congratulations Mom and Dad!</div><div>Love from your children and grandchildren:</div><div>Ria &amp; Lies Rouw — Telkwa, B.C.</div><div>Arleen, Mark, Daniel, Jeremy</div><div>Anieta &amp; Ben DeBoer — Selkirk, Ont.</div><div>Adriana, Valerie, Arthur, Benjamin, Kendrick, Gwendolyn, Kyle</div><div>Aurelia &amp; Ray Spronk — Neerlandia, Alta.</div><div>Wendell, Andrew, Damian, Raylene, Rianna</div><div>Linda &amp; Koos Vanderveen — Calmar, Alta.</div><div>Peter, Janette, Jonathan, Nolene</div><div>Albert &amp; Donna Oosterhoff — Telkwa, B.C.</div><div>Lea-Ann, Dustin</div><div>Rayner &amp; Trisha Oosterhoff — Telkwa, B.C.</div><div>Karl, Adrian, Sharene</div><div>Clarence &amp; Evelyn Oosterhoff — Telkwa, B.C.</div><div>Harry &amp; Lori Oosterhoff — Edmonton, Alta.</div><div>Amanda, Rebecca</div><div>Home address: R.R. #1, Telkwa, BC V0J 2X0</div></div>	



Classifieds

Anniversaries	Anniversaries	Obituaries	Accommodations	Real Estate	
<div></div> <div><p><i>Congratulations to Nick and Johanna Klynstra (nee VanderWerf) on the occasion of their 50th wedding anniversary!</i></p><p>Oudeschoot                      Hamilton 1942                      June 11                      1992</p><p>With thankfulness to our heavenly Father who has kept them in his care, we joyfully announce the 50th wedding anniversary of our dear parents, grandparents and great-grandparents,</p><p><b>NICK and JOHANNA KLYNSTRA</b> (nee VanderWerf)</p><p>Hilda Woudstra &amp; Henry DeRoos (fiance) — Hamilton, Ont. Chris &amp; Joanna (Christopher &amp; Jennifer), Grace, Donald, Rebecca Alice &amp; Richard Haveman — St. Ann's, Ont. Joanne, Grace, Bonnie, Walter, Nicholas, Tena Abe Klynstra — Hamilton, Ont. Sharlene, Jodi, Nicholas Limmy &amp; Henry Hulleman — Burlington, Ont. Johanna, Henry John, Grace</p><p>An open house will be held on Saturday, June 13, 1992, from 8-10 p.m. at Calvin Chr. School, 547 West 5th St., Hamilton, Ont. Help us celebrate! Best wishes only, please!</p></div>		<p>"When the roll is called up yonder, I'll be there."</p> <p>The Lord called home our loving wife, mother, grandmother and great-grandmother,</p> <p><b>DIXIE VAN BERKEL</b></p> <p>She is survived by her loving husband Simon, and her children: Dinie &amp; Bill Prins Kenton &amp; Tina (Alanna, Sarah, Kathleen, Jonathan), Trevor &amp; Karen, Julie &amp; Tim (William, Maxwell) John &amp; Marion Van Berkel Clint, Josh, Steven, Derek Mick &amp; Marlene Van Berkel Mark Connie &amp; Will Moellering Alyssa</p> <p>The funeral service was held on May 16, 1992, at the Maranatha Chr. Ref. Church with Rev. N. Cornelisse officiating. Correspondence address: 4413-113 Ave., Edmonton, AB T5W 0R7</p>	<p><b>Student accommodation</b> Hamilton, close to Mohawk- or Redeemer College, one-bedroom basement apt. available Sept. 1, 1992. Suitable for quiet non-smoking female, utilities included. Call (416) 388-1463 (after 5 p.m.)</p> <p><b>Living accommodations</b> available in Brampton, Ont. Close to Christian elementary school, church and community college. Available by August 15. If interested please call (519) 587-2370 after 6 p.m. (females only please).</p> <p><b>BED &amp; BREAKFAST</b> Beautiful Niagara Falls A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. <b>Mike &amp; Joan Havinga</b> (416) 358-3534</p>	<p><b>THUNDER BAY DAIRY FARM</b> — 413 acres - land &amp; bldgs. \$360,000 - free stall - sl. floors - 2 x 6 parlour - 1629 Ltrs., quota, 85% is Class A, available at \$300/ltr. - cattle &amp; mach. available. <b>Woudstra, Real Estate, Orono, ON</b> LOB 1M0 Phone (416) 983-5915</p> <p>26,000 Layers, 2 homes, all buildings in excellent condition. <b>Woodstock area.</b> 35,000 Chicken Broilers, 4 br. home, near new barn. <b>East of Toronto.</b> 10,000 Broiler Breeders, 100 acres cash crop, 3 br. home. <b>Sarnia area.</b> 760,000 lbs. Heavy Turkey, 4 br. brick home. 35 acres. <b>Beamsville area.</b> The above is just a sample of the many poultry farms we have available. <b>Call Keith Miller, Broker — Res. (416) 774-4077</b> <b>KEITH MILLER &amp; ASSOCIATES REALTY LTD. — REALTORS</b> (416) 774-7624</p> <p><b>ADA REALTY LTD.</b> 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	
		Teachers	News		
		<p><b>AYLMER, Ont.:</b> Immanuel Chr. School invites applications for a definite <b>part-time</b> (up to 60%) <b>intermediate French</b> teaching position. Please send application and resume to: <b>Andy VanderPloeg, Principal</b> Immanuel Chr. School 75 Caverly Rd. Aylmer, ON N5H 2P6</p> <p><b>BURNABY, B.C.:</b> John Knox Christian School needs a <b>Grade 5 teacher</b> (80% position) with a strong background in <b>music</b>. Candidate must be <b>certified by the B.C. Ministry</b> and able to teach all subject matter from a Christian perspective. <b>Contact Peter Valkenier, Principal</b> 8260-13th Ave. Burnaby, BC V3N 2G5 (604) 522-1410</p> <p><b>ORILLIA, Ont.:</b> Orillia Chr. School invites applications for <b>full-time Grade 6 position</b> commencing September 1992. Address all resumes and/or inquiries to: <b>George Kamphuis, Principal</b> Box 862 Orillia, ON L3V 6K8</p> <p><b>MAPLE RIDGE, B.C.:</b> Haney - Pitt Meadows Chr. School is now accepting applications for <b>primary and intermediate teaching</b> positions. A <b>background in music</b> is desirable as well as <b>computer literacy</b>. Please send resumes to: <b>T. Vroon, Principal</b> Haney - Pitt Meadows Chr. School 121240-203rd St., Maple Ridge, BC V2X 4V5 Canada Tel.: (604) 465-4442</p> <p><b>REXDALE, Ont.:</b> Timothy Chr. School is accepting applications for a <b>teaching principal</b>. Ability to give <b>musical instruction (choral/band)</b> and/or a <b>working knowledge of computers</b> would be assets. Interested applicants should send their resumes to: <b>William Groot</b> 34 Fallowfield Rd. Rexdale, ON M9W 2W2 Phone: (416) 743-2554 (evenings)</p>	<p><b>Church News</b></p> <p><b>Christian Reformed Church</b></p> <p><b>Calls received</b> — To Fruitland, Ont., Rev. Harry A. Vanderwindt of Owen Sound, Ont.</p>		
		Teachers	Teachers		
<div><p><b>Obituaries</b></p><p>On Monday, May 25, 1992, the Lord took unto him in glory our dearly beloved husband, father, grandfather and great-grandfather,</p><p><b>CORNELIS JOHANNES KUYVENHOVEN</b></p><p>Predeceased by his first wife Arendje in 1970, a daughter, Marjorie, in 1959, and a stepson, Kees Van Dyke in 1990. Lovingly remembered and missed by his wife Jeanette Kuyvenhoven (nee van Ryn). Alice &amp; Klaas Storteboom Arlene &amp; Charles, Rita &amp; Rick, Henry &amp; Cora, Joanne &amp; Martin, Kathleen and 12 great-grandchildren Katherine &amp; Jim Hanemaayer Audrey, Arthur, John, Anita, Ken Bill &amp; Corry Kuyvenhoven Allison, Randal, Janet, Neil Maria &amp; Clare Barten Michelle, Jeffery, Karen, David, Julie and also stepchildren: Cora &amp; Kees Kuyvenhoven and children Gary &amp; Yvonne Van Dyke and children Frances &amp; Piet Voskamp</p></div>		<p><b>Obituaries</b></p> <p>At his time the Lord took home to live with him forever our member</p> <p><b>GERARDUS RUTTEN</b></p> <p>That our heavenly Father may comfort and strengthen his wife Margaret and their children, is the prayer of the members of the senior club "Concordia" of the Immanuel Chr. Ref. Church in Hamilton, Ont.</p> <p>The council and congregation of the Bethany Chr. Ref. Church of Bloomfield, Ont., expresses their heartfelt love and sympathy to Ruth Hoekstra and her family in the sudden and unexpected departure of</p> <p><b>ELDER HENRY HOEKSTRA</b> on May 11, 1992. May the God of all comfort bless and sustain you in his love and grace.</p>			

<div></div> <div><h2>Centennial Christian School</h2><p><i>Operated by the Terrace Calvin Christian School Society</i></p></div>
<p>Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from <b>Kinder-garten through Grade 9</b>. We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.</p> <p>Persons with a <b>math, socials or music/band</b> background are especially encouraged to apply. However, others will also be considered.</p> <p>We will also require a <b>full-time Grade 2</b> teacher beginning in <b>September 1992</b>. Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:</p> <p><b>Frank Voogd</b> Centennial Christian School 3608 Sparks Street Terrace, BC V8G 2V6 Phone: (604) 635-6173</p>

<h2>Thunder Bay Christian School</h2> <p>requires teachers for <b>Grade 3 and Grade 5.</b> due to expanding enrollment and job transfers</p> <p>Contact Richard Poortinga, Principal, at (807) 939-2843 a.s.a.p.</p> <p>Mail resumes to Thunder Bay Christian School, R.R. #2, Arthur St. West, Thunder Bay, ON P7C 4V1.</p>
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<p><i>Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.</i></p>
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Events/

Help Wanted

TEACHERS/SOCIAL WORKERS

Considering a career change? We are seeking a

YOUTH WORKER

to provide leadership in organizing youth programmes, counselling young people, teaching catechism, and leading occasional worship services. Several years experience in related work is preferred; ordination is not required. Salary dependent on experience and qualifications, but in \$35,000 - \$48,000 range.

Address inquiries to: Immanuel CRC, c/o G. Bloemendal, 19 Wheatfield Rd., Brampton, ON L6X 2V4

Brampton Second Christian Reformed Church requires a

YOUTH PASTOR

(ordained/unordained)

to develop programs to challenge our youth to active participation in the Christian life.

Education, training and experience in youth ministry are desirable. Excellent employment and housing benefits will be provided. More information and a church profile are available upon request.

Resumes can be sent to:

the Search Committee, c/o Joe Grootenboer  
9 Willis Dr., Brampton, Ontario, L6W 1A8  
(416) 450-6796

Events

Bethel Reformed Church EXETER, Ontario

invites friends and former members for our 40th Anniversary

July 4, 5, 1992

Saturday Evening - Barbecue Dinner - local talent and guests  
Sunday Morning Service - Rev. H. Heeg (former pastor)  
Sunday Evening Service - special music

For lodging and information phone  
Teo van Steeg (519) 666-0048 after six  
(519) 666-1230 during day

Bethel CRC - Brockville, Ont.

Invites Friends and Former Members to the 40 + Anniversary and Reunion to be held D.V. on Labour Day Weekend

September 4-7, 1992

at the new Church Facilities,  
117 Windsor Drive.

Please register before August 5, 1992, by calling (613) 348-3569 or ask us to send you a registration form and details on a weekend of

Praise, Fun and Fellowship by contacting:

Bethel CRC Anniversary & Reunion Committee,  
P.O. Box 345, Brockville, ON K6V 5V5

40th Anniversary

Lindsay Christian Reformed Church

invites all former pastors, members and friends to celebrate with us the 40th anniversary of our church on

July 11 and 12, 1992

Potluck supper and celebration on July 11 at 6:00 p.m.  
Special services on Sunday, July 12 at 10 a.m. and 7 p.m.  
If billeting is required, please write or call

Richard Griffioen,  
91 Eglinton St., Lindsay, ON K9V 6B6  
(705) 328-1342

before June 30.

Calendar of Events

June 6 Grand Opening & Open House Crossroads Centre Studios, Burlington, Ont. Corner North Service Rd. & Kerns Rd.  
June 6, 7 40th Anniversary CRC, Williamsburg, Ont. For info. call (613) 535-2152.  
June 7 Dedication Service new church building, Hanover CRC at 11 a.m. at Hanover, Ont. For info. call (519) 364-2086.  
June 10 "Hollandse Dag," 10 a.m., Community Centre, Moorefield, Ont.  
June 10 "Children at Risk," of the Dr. James Dobson Focus on the Family Series, will be shown at 7:30 p.m., Second CRC, Rexdale, Ont.  
June 13 Thirty-fifth anniversary Knox Chr. School. Picnic celebration from 11 a.m. till 3 p.m., at the school, Bowmanville, Ont.  
June 20 Groundbreaking ceremony at the site of the new campus of The King's College. At 10:30 a.m., at 9125-50 St., Edmonton, Alta. Everyone is invited to this joyous occasion!  
June 20 "Grunneger Picnic," 20th anniversary, at 10 a.m., Grand River Conservation Area, Rockwood, Ont.  
June 24 "Cypress Gardens Winter Ministry Winterhaven Picnic," at 10 a.m., Waterworks Park, St. Thomas, Ont.  
June 26 Special praise and thanksgiving service for Rev. & Mrs. Nonnekes on the occasion of their retirement. At 8 p.m., CRC, Fredericton, N.B. For info. call (506) 450-3959.  
July 1 Frisian picnic, 25th anniversary, at 11 a.m., Pinehurst Conservation Area, near Paris, Ont.

July 4, 5 40th anniversary, Bethel CRC, Exeter, Ont. Saturday evening: barbecue dinner; Sunday morning worship, Rev. H. Heeg; Sunday evening: special music. For info. call: (519) 666-0048 (after 6 p.m.); (519) 666-1230 (days).  
July 8 Hollandse Dag, 10 a.m., Mount Brydges Caradog Community Centre. Speaker: Rev. Adrian Van Geest. Medewerking Klompdancers. Lunch en beker meenemen.  
July 11, 12 40th anniversary, Lindsay CRC, Lindsay, Ont. Potluck supper July 11 at 6 p.m. Special services July 12 at 10 a.m. and 7 p.m. For info. call (705) 328-1342.  
July 13-28 ICS Summer Education course, Teaching the Elementary Language Arts. Instructor: Dr. Robert W. Bruinsma, Ass. Prof. The King's College. Location: 229 College St., Toronto, Ont. For info. call: (416) 979-2331.  
July 15-17 Coffee Break/Story Hour Leaders Convention at McMaster University, Hamilton, Ont.  
July 20-24 All Ontario Calvinist Cadet Campout, Scugog Island, Durham Region. Theme: United in the Spirit.  
July 31 - Aug. 3 Annual ICS Summer Family Conference at Hamilton District Chr. High School, Ancaster, Ont. Theme: "Aspects of Contemporary Culture." Keynote speaker: Dr. Bill Romanowski. Entertainment by Ken Medema. For info. call (416) 979-2331.

Church news is on page 18.

20th Annual



20th Annual

Grunneger Picnic

at Grand River Conservation, Rockwood,

Hwy #7 between Guelph and Acton.

Bring your family and friends for a day of fun and games.

This is a special 20th Anniversary celebration.

Come one and all... young and old...

Grunnegers and aangetrouwden on

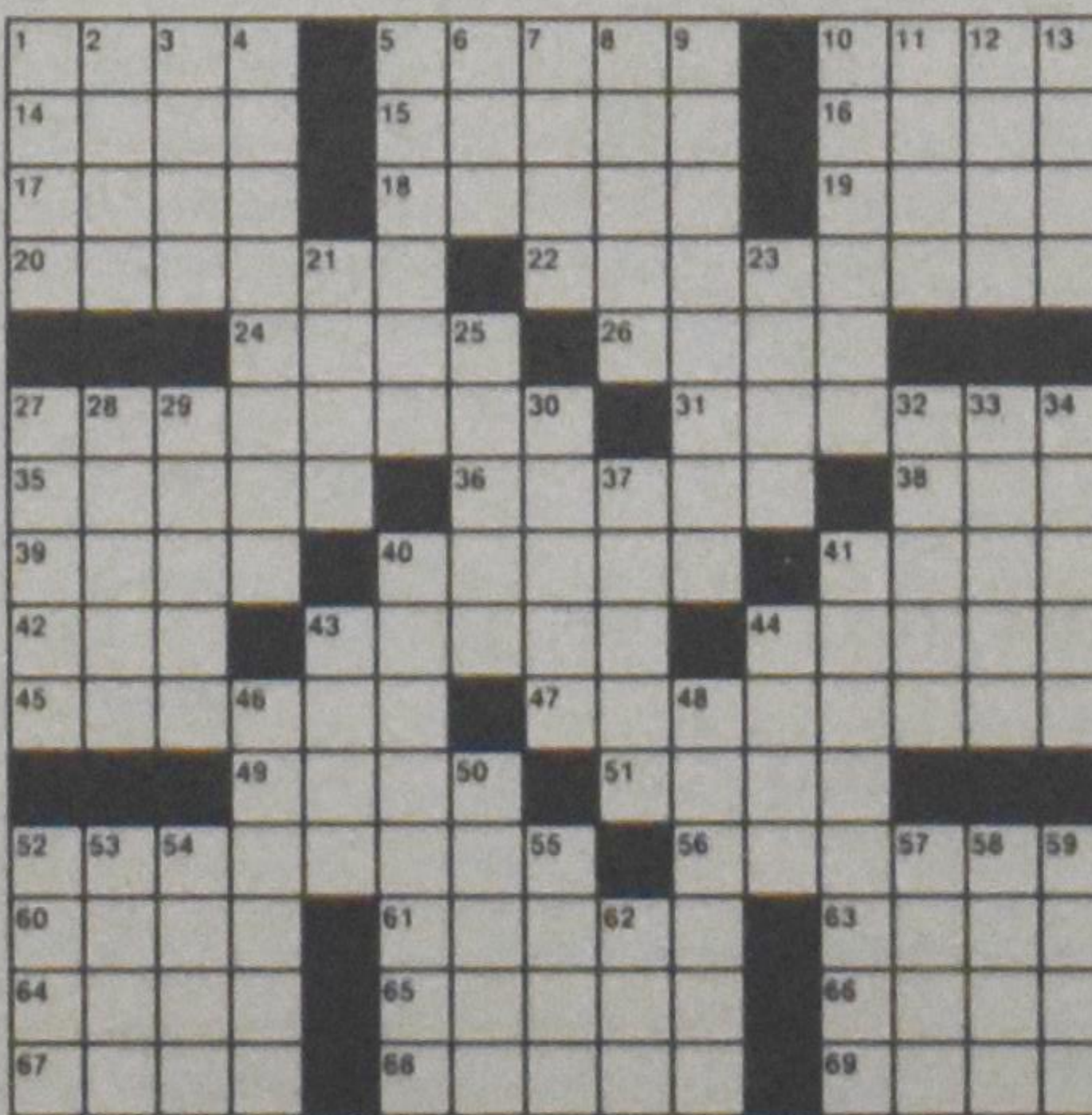
Sat., June 20, 1992, at 10 a.m.

This Week's Puzzle Virginia L. Yates

ACROSS  
1 Hamlet  
5 Hitchcock spy flick  
10 Tofu bean  
14 Inter —  
15 Wine feature  
16 Peck role  
17 Ess trouble  
18 Mortise's mate  
19 Memphis' river  
20 Buddy  
22 Desiccated  
24 Picot  
26 Begudge  
27 Belowed  
31 — the eyes (pretty)  
35 Tramps  
36 Rock used in cement  
38 From — Z  
39 Muscat's land  
40 Early fiddles  
41 Talk  
42 Sum or hum ender  
43 Voyageur's craft  
44 Crosby's "— loo-ra..."

45 Pogo for one  
47 Extricated  
49 Jab  
51 Timbre  
52 Experimented  
56 Tarry  
60 Take on  
61 Asimov genre  
63 Ellipse  
64 — rain  
65 Downed  
66 Boitano's milieu  
67 Bright  
68 Peach pit  
69 Shenanigan

DOWN  
1 A silicate  
2 Pastiche  
3 Desire  
4 Puff pastry  
5 Call to quarters  
6 Mine largess  
7 Walden site  
8 Dean Martin's "That's —"  
9 Buffoonery



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Last Week's Puzzle



54 Author Murdoch  
55 Broz  
57 507  
58 Reel in  
59 Nev. town  
62 Stilt habitat

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekdienst, b.v.:

- a) één cassette iedere week;
- b) twee cassettes maandelijks;
- c) één cassette maandelijks.

Prijs \$3.00 per cassette (\$1.50 extra als u de cassette wilt houden)

Voor inlichtingen schrijf naar:

Jack & Lenie Brouwer  
27 Alpaca Drive  
Scarborough, ON  
M1J 2Z8  
of bel (416) 431-7792

Luister naar het programma ZINGEND GELOVEN

Elke Zaterdag, 8 uur 's morgens

CHIN FM 101

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## News

# Ex-prisoners are not on the skids; they manufacture them

**Bill Fledderus**

NIAGARA FALLS, Ont. — Absolute Pallet & Crate (APC) Inc. of Niagara Falls, Ont., helps parolees from federal penitentiaries acquire job skills and prepare themselves to live independently in the world outside prison. APC also makes wooden skids for Petro-Canada, Nabisco, Westinghouse and other industrial giants.

It's a very profitable non-profit business.

"We have an 80 per cent success rate," says human resources manager Ron Dubciak. "We judge someone a success when they have left us and held down a job on their own for over two years. That's quite an achievement for someone who came to us after having been out of the work force for maybe 10 years."

"Some of these men have never worked in their lives, have never developed any sort of self-discipline," he says. "When someone with that many cards stacked against him makes something of himself — well, it's an exciting thing to be a part of."

### Quality work

"The recession hasn't really hurt us at all," says general manager Hamed Saloojee. "A while back we were getting so big we had to go to two shifts, but we decided to cut back and to refuse some orders. Helping ex-prisoners is our main purpose, not making money."

The big contracts show that APC is respected for its service and quality, says Saloojee.

"Our product and our workers are not offered as charity cases," he says. "They can compete on equal footing with anyone. Most people don't even know that our workers have spent time in prison."

A few workers enter the program every few months, so any given group has both veterans and novices.

"When they start, there's a bit of an assessment stage. We watch them to find out what they're good at. Many of them find they are good at things they

have never tried before," says Bill Andres, a former M.P. who heads Absolute Pallet's board of directors. "All the time they're here, they're building a work history they can use to find another job."

"Some of them become certified forklift operators or machine operators," he adds, "and others can say they stacked wood for six months. A lot depends on the initiative of the worker."

### Profits go to upgrading program

All workers spend part of each day upgrading their education and learning life skills. They develop literacy and math skills and learn about landlords, banking, dealing with anger and other diverse topics. Different topics are organized for each group based on the needs and requests of the participants.

"We change the program all the time," says Saloojee. "Something may work well with one group, but sometimes it can be useless with the next. We have to be sensitive to their needs and able to adapt to them."

Graduates of the APC program are guaranteed jobs. One-on-one counselling, an important part of the in-house program, is often continued after graduates move on.

"We know the danger zones at three months, at six months," says Dubciak. "And we are there for them. The umbilical cord is not cut when they leave here."

### Stewardship and service

Half the program's money comes from Canada Employment, which believes the participants are better off learning job skills than being on welfare. The other half comes from pallet sales. Any extra income goes into the in-house upgrading programs for the workers.

"They know that the extra money is spent on them, and it encourages them to be very efficient," says Saloojee. "For example, when we replaced the tires on that forklift over there, right



Photo: Bill Fledderus

"Someone could start up a program like APC's anywhere," says Andres (right), "but unless you have people like Dubciak (left) and Saloojee (centre), it won't work."

away one of the workers said, 'Don't throw them out. I'll find some place where we can get money for them.'"

"The workers also save all the scrap lumber and they use the money from that to go out together for pizza every once in a while," he adds.

Service is the motto of all facets of APC operations.

"We go through a lot of secretaries and bookkeepers," jokes Saloojee. "The reason is that we hire single welfare mothers and help them acquire clerical skills. When they have learned the ropes, they have enough skills to abandon welfare for a higher-paying job."

### Half-way house stalled

APC workers reside in various places: those on day parole usually stay in some sort of group home and those on full parole live elsewhere in the community. Many return to abusive family situations every night.

Dubciak says APC would like to help workers with their personal lives as well as with their occupational lives. He is looking for ways to open the program to

spouses and "significant others."

APC planned to build a community residential facility. It bought a house last year and got a permit to establish a 20-bed residency.

But when the neighbours were informed about it they protested that the residency would lead to increased crime in their neighbourhood and would drive down their property values. Their protests forced the project to be shelved, although APC still owns the house and property.

"Those protests saddened us," says Dubciak. "Ex-prisoners are already coming to our communities, regardless. If we are prepared to offer them a supportive place to stay, it will be a lot better for the community than if they end up in our motels, on our streets and under our bridges."

"APC is prepared to invest \$80,000 into that house — if anything, we would bring property values up," says Dubciak. "The residents would take excellent care of the gardens and lawn — APC can guarantee that."

# Calvin's engineering students design usable products

**Robert VanderVennen**

GRAND RAPIDS, Mich. — Four engineering students in their last year of study at Calvin College are travelling to a rural village in Guatemala to live with villagers for a month and install a water-catching system to secure and filter rain water. The project is aimed at making it unnecessary for the villagers to drink polluted water from the river, a cause of disease and sickness.

This team is one of 14 final-year-student teams which has worked on a variety of projects intended to bring their study to a practical conclusion, the

College has announced. Calvin's engineering professor Rich VanAndel says many of the student designs have a high probability of being bought and implemented.

Other student design projects are a self-contained waste management system for Mackinac Island, an automatic recycling system for plastic containers, and a device to sample toxic wastes for remedial and research purposes.

Several of the project ideas were suggested by outside industrial contacts such as Waste Management, and will be presented to them for potential purchase.

At the end of the academic year the engineering student teams display their projects on the college campus and three projects will be presented to the local chapter of the American Society of Engineers.

# U.S. court rules Boy Scouts can exclude atheists

CHICAGO, Ill. (EP) — No level of government in the U.S. can compel the Boy Scouts of America organization to admit atheists into local troops, U.S. District Judge Ilana Rovnew ruled in Chicago in March.

Rovnew found that the Boy Scouts are not a "public accommodation" as defined by the Civil Rights Act of 1964.

The decision came in a lawsuit which had been filed on behalf of Mark Welsh, now age 9, of Hinsdale, Ill. Welsh had been barred from a local Scout troop for refusing to recite the Scout oath, which includes a promise to do one's "duty to God."

Welsh's attorney said that since scouting is entertaining, it should be classified as a public accommodation. Scout attorneys argued that troops "do



not operate from or provide access to particular locations or facilities," and for this reason "do not qualify as places of entertainment or any other kind of places of public accommodation."

**WOLVES: Are they friend or foe?**  
Look for next week's feature about these misunderstood but fascinating creatures.